PALMISTRY,

The SECRETS thereof

DISCLOSED,

Or a *Familiar Easy*, and *New* Method, whereby to *Judge* of the most *General* Accidents of Mans *Life* From the *Lines* of the Hand, withal its *Dimentions* and *Significations*.

Also many Perticulars added, Discovering the *Safety* and *Danger* of Women in *Child-bed*.

With some choice *Observations* of *Phisiognomy*, and the *Moles* of the Body.

As also that *Most Useful Piece* of *Astrology* (long since promised) concerning *ELECTIONS* for every *Particular* Occasion, now *Plainly* Manifested from *Rational Principles* of ART.

The *Second Time Imprinted*.

And much Inlarged by the Author,

RICHARD SAUNDERS,

Author of the Former Book of *Chyromancy* and *Phisiognomy*.

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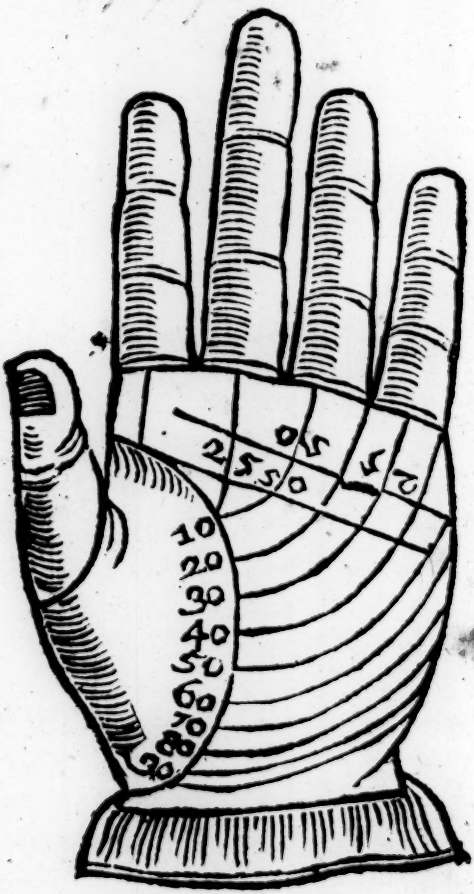
Tempus est potentius Legibus.

LONDON,

Printed by *H. Brugis* for *G. Sawbridge*, at the Signe of the *Bible* upon *Lud-Gate Hill*, 1664.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TO THE READER.

Negotia humana Astris indigent.

Nihil tam humanum est, tamque jucundum quam ea cognoscere et scire, quæ natura inter arcana sua condidit, nihil tam præstans ac magnificum, quam dei maximum opus intelligere ac contemplari.

THerefore rejecting all execrable vanities of *Magick*, which are neither *Divine* or *Natural*, but *Diabolical*, rejecting all Heathen Superstitious *conceits*, as also the *opinions* of them that affirm all future events to proceed from the *Stars* by a *fatal* necessity, on

which ground they peremptorily and proudly run into excels, as also *refragating* and *exploding*, on the *contrary*, their opinion that deny any future *events* can be predicted by *Humane* and *Natural Science*, viz. *Astrology Chyromancy* and *Phisiognomy*, whiles they *affix* this only, and alone to the Divine *will*, they infinitely derogate from his immense liberallity and bounty; for certainly if God in his *superlative* Munificence hath granted to the *Cœlestial* bodies, and *Elementary* virtues, a continued faculty and power of *Production*, dayly generating *a new*, as appears in *Minerals*, *Vegetables*, *Animals*, and *Man* himself, and hath given to the *Fowles* of Heaven, and to the *Beasts* on Earth, such a *Sagacity* by the *instinct* of Nature, that *they* can by a certain *motion*

on of their Bodies *Prenuntiate* of the *Changes*, *Perturbations*, *Serenity*, and various temperaments of the *Aire*; what then? Shall the *Almighty* deny to *Man* which onely bears his Own *Image*, whom alone he hath *Inſpired* and *Indued* with a Divine *Soul*, to know ſo *much* of *future* Things, as mear *Animals*? Shall not *He* more Superlatively *Elargiate* to *Man* this *Divine property* of Fore-knowledge, then to *Fowles* and *Animals*? Far be it from *us* to think the *contrary*, There is no Man ſo *Meanly* read in *Scripture*, and *Hiſtory*, but may ſee Eminent *Tracts* of this *Learning*, Amongſt the *Patriarchs*, *Noah*, foretold the *Flood*, (God inſpiring Him) from the *Conjunction* of the Grand Superiours in *Cancer*, ſome Years præceding the Same, and in all *Ages* have Famous *Phyloſophers*

And *Divines* Flouriſhed, that have Highly *Honoured* and Advanced *Aſtronomy*, *Aſtrology*, *Chyromancy* and *Phyſiognomy*, all in Effect but the *ſame*, even the productions of the Heavenly *Influences*, for as ſaith *Cajetan*, *Sup. Pſal.* 104. *Cælum eſt vehiculum Divinæ Virtutis, quo mediante motu & lamine*, &c. Heaven is a *vehicle*, of Divine Power and Virtue, by the motion and influence of which ſtellified bodies, as *ſecond cauſes*, *Deus cuncta hæc inferiora, & elementaria corpora, ordinat atque diſponit*, The Almighty ordereth and diſpoſeth all ſublunary Elementary bodies, as *Divinity* and *Aſtrology*, groundedly averre, and as he hath *Expanded* the moſt glorious peice of Nature, the *Firmanent*, and decorated it with ſuch *Variety* of Beauty,

and

and *different* influences, so he hath exposed it to our eye (and given us *erected* countenances above all the Creation) to be *Viewed*, *Studied*, and Contemplated, which being known, *viz.* the disposition of the Heavens, there will be no difficulty, but that we may with facility *Prenote* and *Predict* the *Future* contingencies of the World, for in this voluminous Universal *Book* of Nature, he hath miraculously *Described*, and *Ingraven as it were*, all *Future* accidents that are within the compass of Natures *bounds*, *Unde Cæli enarrant gloriam Dei, & opera ejus annuntiat Firmamentum*, and as *they* proclaim the glory of the Creator, so they are to *us* for signes of future contingencies, not absolutely *Necessitating* our Natures to *this* or *that*, but strongly *incli-*

ning, and so Consequently *Disposing* Our *wills*, the Active Productions of which, are the subjects of fore-knowledge, being *Future* in *Time*, the which *Future* Events are Considerable under *Three* Notions: The first of *Them* which have a certain *determinate* and *Infallible* Cause, As the Motion of the *Heavens*, the Rising and Setting of the *Signes*, the Conjunction of the *Planets*, the *Eclipses* of the *Luminaries*, and the *Like*; of these may be had a certain Infallible *Præcognition*, which being had, the *Effects* clearely Discover themselves in the general Accidents of the World, as *War*, *Famine*, *Pestilence*, *Peace Plenty*, and *Barronnesse*; The Mutations of *Sects* and *Kingdomes*, the great *Perturbations* of the *Ayr*, the *Commotions* & *Complication* of the Elements, *Earth-quakes* and the *like*,

all which from *Age* to *Age*, are *dayly* Acted by a *Syderial* motive *Power*, which becauſe they equally depend upon an *Invariable Uniform* Motion of the Heavens, the *Expert Aſtrologer* cannot eaſily deviate from the Truth, unleſs the *Second cauſes* be miraculouſly Impeded by the *Prime Cauſe*, which is *God* Himſelf. But thoſe Actions which the Almighty doth abſolutely by his *Imediate* Power, *Beſides*, or againſt the Order of *Second Cauſes*, are very *Rare*, & never Acted in the World, but upon ſome Superlative Occaſion, not *uſual*, as the *Eclipſe* of the *Sun*, at our *Saviours* Death, which made *Dionyſius Areopagita* break forth into this *Extaſy*, (not knowing any thing of the *Stupendious Death* of Chriſt) *Aut tota Mundi machina reſolvitur, vel Deus Naturæ patitur*, becauſe

cauſe this *Eclipſe* was near a *Full Moon*, beſides the courſe of *ſecond cauſes*. As alſo in *Joſhuahs* time, the retrogradation of the *Sun*, againſt *Nature*, &c.

Secondly, other *future contingencies* are in the world which have an *indeterminate* and *fallible cauſe*, ſuch are the operations and actions of men, *meerly*, *purely* and *ſimply* voluntary; theſe are ſaid to have neither a determinate *verity*, nor a dererminate *falſity*, the *will* of man being *indeterminate*, as ſaith the *Phyloſopher*, and therefore *vertible* to either, becauſe to him that purpoſeth *this* or *that*, there may *occurre* many *impediments*, wherefore ſeeing the *Soul* of man is more *Noble* then the viſible *Heavens*, nor can any corporeal created *ſubſtance* act upon the *ſame neceſſarily* which is *Spiritual*; therefore it follows

lows that the *Cæleſtial* Influences, cannot change the Soul nor work thereupon, unleſs *indirectly* and *contingently* by *inclining* the ſame, from whence *we* may conclude that *Arts*, or any Humane *Science* in reſpect of the *Voluntary* Actions of the *Mind*, are in their *Foreknowledge*, onely *Conjectural.*

In a Third *Series* we may conſider *things* that have a *Cauſe determinated*, and moſt part *certain*, yet therewith is ſomewhat *fallible*, as namely, thoſe *Actions* which partly depend on our *wills*, and partly on the *Cæleſtial Influx*, and this becauſe man hath a two-fold Nature in him, *One* Cæleſtial and Ætherial, (that is to ſay, an *Intellectual* Soul,) the *Other* compact of the *Subſtance* of the *Elements*, which is a frail

frail and Mortal *Body*, From hence it follows that *Man* is *Neceſſarily* acted by *Two* Principles, the *Cæleſtial Influx*, and the Humane *Will*; And ſo mans *Operations* and Actions are found *Mixt* & *Various*, the foot-ſteps of *which*, our following Subject of *Chiroſcopia*, alias, *Palmiſtry*, doth not Obſcurely Trace out, as *Ariſtotle* avers, *Deus & Natura nihil efficiant fruſtra*, it follows then, that not *Lightly* at *All-adventure*, in *Vain*, and without *Reaſon* are the *Lines* Impreſſed in the *Hands* of *Men* and *women*, but principally they dedend upon the Cæleſtial *Influx*, and the *Formate* Principles of the *Microcoſme*; *Therefore*, according to the Number of the *ſeven* Planets, in the *Hollow* and *Inſide* of the hand, are the *ſeven* Mounts *Effected*, which produce the Grounds

Grounds of *Chyroſcopia*, and from the *Lines* poſited in the ſame compaſs, the *Artiſt* foreknoweth of the *Complexions*, *Manners* and *Ingenuities* of perſons, their *Fortunes* likewiſe, and *Infortunes*.

This *Natural*, Laudible and harmleſs *Science* wants not its *Patrons* and *Praiſes* in all *Ages*, *Quid utilius eſſe poteſt quam ſcire futura? Quid jucundius? quam divinitatis alicujus hac in parte participem eſſe? Quidnam Aſtrologus bonus aliud eſt, quam conciliorem quæ in Cœlo fiunt participes?* ſaith Cardanus, *and* Sophocles, *Ceterum cum hoc nectar ſit hæc Deorum Ambroſia, cur non merito etiam fæliciſſimi erunt, qui vel hoc poculi genus aut ſibi guſtaverint? Quamobrem neceſſe eſt Aſtrologiam omni alia diſciplina, & jucundiorem, & Diviniorem eſſe, at vero etiam utiliorem*

liorem fore, quis dubitet? cum et futura si prospera sunt sequi doceat, si adversa, vel vitare, vel Æquius ferre: namquæ diu quisque ante prævideri, levius feret.

And Divine writ gives it its suffrage, *Job.* 37. *Cap. ver.* 7. *Manum cujusque hominis obsignat, ut recognoscat omnes operarios suos*, according to *Tremelius*, and according to *Jerome* and the septuagint, *signat in manu omnium hominum, ut singuli noverint opera sua.* Although the *Sence* of this hath been variously explicated by *Antient* and *Modern* Divines, yet observable it is, that from the very Contemners of *Palmistry*, respecting the *Original*, the *holy* tongue, and consulting the most *learned* Doctors of the *Hebrews*, they all conclude, this can no otherwise, but ought to

be

be underſtood of the ſignification and uſe of this *Science* of *Palmiſtry*.

The knowledge of the Chiromantick principles is chiefly attained by rightly underſtanding the qualities of the *four* Elements from the commixtion of which, divers kinds in generation are produced, yet ſo as *one* Element, alwayes *Predominates*, and *one* is moſt *Subſervient*, and the other have their *Co-operations*.

Amongſt the which, as the moſt Noble Qualities, *Heat* and *Moiſture* are the *active* formatives in Nature, *Calidity* and *Humidity equally* proportionately joyn'd, *compoſe* the moſt *ſuperlative* conſtitution, fully *protending* and *dilating* the parts, but if *Heat* much exceed *moiſture* in compoſition, ſo that it paſſe into a *ſiccity*, it much

protends

protends the body, but little *dilates* it, causing a *long slender meager* form, even *as frigidity* mixt with *Humidity* products a *Body* spread *broad*, but *short*, but *heat* and *moisture* predominating, confer to the body a due *longitude* and *latitude* of parts.

Frigidity with Humidity predominating inpedes the natural *heat* and *vigor*, from whence *bodies* are formed *fat* and *grosse*, but not *Long*, but *siccity* and *frigidity* prevailing, cause *long*, but not *dilated* bodies, by reason of the want of moisture, and the impediments of natural heat; therefore *Aristotle* affirms the *fœtum* much to increase in *Longitude*, and *extend*, by reason of the superabounding *heat* predominating in the *Embrio*, because it much extends the *Materia*, which self same thing, is conspicuously

ouſly diſcernable in *Vegetables*, for *Herbs* that are *hot* and *moiſt*, extend their leaves much in *longitude* and *latitude*, the more *hot*, the longer the *ſtalks* which bring forth the leaves, by *how* much the more any thing hath of heat, by ſo much it is the more contracted & extended in length, and by how much the more it hath of *moiſture*, by ſo much the more it is *ſhorter* and *broader*, as is obſervable in *Plants*, the *hotter* they are, the more *narrower* and *longer* leaves they bear, the more *Humid* and *Moiſt*, the *ſhorter* and *broader*.

Theſe *things* being throughly *penſitated* from the *lines* found in the hands of Men and Women, the *Complexion* and the *Properties* of nature is *inquired*, as lines *long* and *broad*, ſhew a *callid* and *hot* complexion,

on, *lines long* and *small*, indicate a hot and dry complexion, lines *grosse* and *short*, intimate a super-abounding of *evil, noxious* humours in the *Body*, and a *cold* constitution; Lines *slender*, *small* and *disjoyned*, plainly demonstrate a *cold* and *dry* temperament. By this small *hint* I hope the Reader will see the Usefulness of this Science, in respect of all People, and especially *Physitians*, whose studies ought principally to be *conversant* about the *Temperaments* and *Complexions*, and as to particulars, the utillity of *præscience* is very *great*, for, *Incognitum malum non evitatur, cognitum tamen potest evitari si præsciatur maximé a remotis*, Against unknown *Dangers* is no prevention, but *Evils* foreseen beforehand, may easily be avoided, as if a man (as *Jacob*)

apprehend

apprehend a *Dearth* to enſue, a *War* in his Country, *Peſtilence* or any *Evil* at hand, he may make *Proviſion* before hand by a *Removal* or otherwiſe, and avert ſo great evils from *Himſelf* & *His*, infinite might I be, both from *Scripture* and *Hyſtory* to ſhew Examples herein, of *Prudent* Perſons in all Ages; but as my *Scope* commands *Brevity*, ſo the *Ingenious* cannot but *Indulge* me a Ceſſation from that labour.

Having thus far aſſerted the laudable utillity of *Chriſtian Prudent Science*, let me warn my *Reader* of thoſe *Sycophants*, and Deluſive *Ignorants*, through whoſe *Sides* this *pretious Science* is dayly wounded, ſuch *ſpawn* of *ſhame*, that impudently make Profeſſion of *Art*, not onely in ſeveral *Countryes*, but lurk in *Obſcure corners*, in and about this

this Famous *City*, many *Illitterate* peices of *Non-ſence* and *Impudence*, of the *Female* kind, whoſe Ignorance tranſcends the Vulgar *Gypſies*, and Impudence ſufficient to out face a *Whippingpoſt*, *Ptolomy* in his time complain'd of ſuch, and *Cardan* found a Generation *Quicum* ſaith he *non ſint*, *videri volunt*, *lucrique cupiditate Artem profitentur*, *quam vix a limine ſalutarunt*, ſuch though they were *not*, yet would *ſeem* to be *Artiſts*, and for *Lucres* ſake profeſſe it, though they had not *ſaluted* the *threſholds* thereof; *Haly* mentions *One* before *His* time, that *Affirmed* when *Cor. Leonis* in ſuch a Year, came to the fifteenth Degree of *Leo*, it would ſet the *world* on *Flame* through exceſſe of *Heat*, the conſequence of which was, it was the moſt cruel *cold*

and

and *Sharpest* Winter known before, and Petrus *Aretinus* mentions such an *Ignoramus* in His time, that Predicted a great *Flood*, or rather a *Deluge* in the Month of *February*, 1524. Which so frighted the People (notwithstanding the evil Season of the Year) that they *Left* their *Dwellings*, and fled with their *Goods* to the *Mountains*, which when the *Time* came, there was not any *Month* in the *Year* so *Fair* nor more *Serene* Weather, no *Rain*, nor *Clouds* threatning the least of *Rain*, which in many *Ages* was not known before, there hath not wanted such *Ideots* in *Our* times, frighting the People, and Prognosticating in their *Illiterate Hare-brain'd* Predictions, The *End* of the *World*, which I have not omitted to take notice of, in my *Apollo Anglicanus*, especially

ally for the Year, 1656. &c. But for the *time* to *come*, that our Country may be *undeceiv'd*, I will premise such *Qualifications* as every *able* Artist ought to be indued with, according to the approbation of the best *Learned* and *Judicious*, which will serve as a *Touch stone* to examine every *Professor*, and to discern the *Prudent* from the *Impudent*.

1. The First Qualification requisite to constitute an *Artist* is, that he be highly *Ingenious*.

2. Is required, a good and strong memory.

3. That he be *Prudent*, *Discreet*, *Honest*, and of a *Good* and sound Judgement.

4. That he chiefly value and esteem the *Truth in* and *above* all things.

5. That he be a good *Linguist*,

Linguist and *Scholler*.

6. That he be a good *Philosopher*, skil'd in all parts of Philosophy, *viz. Logick*, *Physicks*, *Ethicks*, and *Metaphisiques*.

7. That he be well *verst* in the *Stars*; their *Natures*, *Motions* and *Accidents*, *viz.* be a good *Astronomer*.

8. That he be a *Good* and *Able Arithmetition*.

9. That he be a Diligent *Hearer* and *Observer* of the most Eminent Persons in his time, which hold forth the most Excellent and Admirable Conclusions, drawn down to us by their own Experience, and that he give much *Diligence* to *Reading* those *Books* which have been written by the most *worthy*, *Judicious* and *Famous* Authors upon that Subject.

10. That he be Assiduously

Diligent in Studies and Labours, wholly intent upon the Art.

11. That he be seduloufly *diligent* in *Collecting*. *Recording* and *Observing* all practical Experiments.

12. It's very requisite that he be furnished with a meet knowledge of *Agriculture*, with knowledge *Nautical*, *Military* and *Physical*, as also the *Geometrical* and *Geographical* Position, and description of places, the *Habitual Dispositions* and *Manners* of Men, of *Regions*, of their *Laws*, *Religions Customs*, and generally of all things.

These Qualifications *premised*, will sufficiently *inform* such of the *forfeit* of their *Judgments*, *Reason* and *Discretions*, that heed *Babling* Women and *Obscure* Persons, *Seducers*, the very *Shame* and *bane* of Science. *Courteous*

Courteous Reader, this Treatise of *Palmistry*, that is offered here to thy view, is in all things different from my former *Book* of *Chyromancy*; the *Method* being *New*, and very compendious, and the *matter* for the most part, being *later* Observations, (which I might have *Kept* in my own Breast, but that the Common Utillity is my end, and Virtue over-ruling self-ends, as the *Philosopher* in his *Ethicks*, *Optimus est, qui non solum utitur virtute ad se, sed [illegible] alios,*) That treating *Copiously* and *plainly* of all grounds, Universally relating to the whole Art, which are wondrous necessary to be known, *This*, being *compos'd* for a Pocket Companion doth in a *Brief* and *New* Method, very facile and delightful, *Discourse*, though not so Largely, yet all the *most* prin-

cipal ſubjects, wherein the curioſity of nature requires ſatisfaction, as long life, *ſhort* life death *natural*, and violent, *Riches*, *Poverty*, and all things of moſt uſeful concernment in the whole *Life* of man, being ſuch *Choice* Concluſions, and grounded on ſo good *Authority* and comprobated *Experience*, that it need not crave any *Patronage* beyond the *Merit* of it's own *deſert*, ſuppoſing it needs no *Encomium*, I will ſubmit it to thy *candid* ingenuity (*Courteous* Reader) to *ſpeak* for it ſelf, and *Divert* thy thoughts to the con-

[illegible] illuſtration of the ſecond part of this Subject, *viz.* the *Science* of *Elections*, which in effect, is a *prudent forecaſt* whereby we prevent the inconveniences of an *after-wit*, (for a great *part* of our lives, is uncomfortably ſpent, about a *poſt inquiry*, *viz.* how

how to *rectifie* our miſtakes, *ignorantly* in our *Actions Precommitted*, inſtructing us *how* we may *prevent* uncomfortable diſaſters, *fortunate* all *honeſt* deſignes, and conſequently producing a *comfortable* end, in all our undertakings; *Therefore* may this *part* of Aſtrology, claim to its ſelf the *ſuperlative* place, amongſt all humane Sciences, being *Juſtified*, *Aſſerted* and *honoured* by all *worthy* Authors, both *Antient* and *Modern*, it being *the Science*, by which our *preſent* ſafty, and *future* tranquillity is acquired.

What Elections *are*, wherein they *conſiſt*, and their *Uſeful* ends, will appear in the *ſecond* part of this *Treatiſe*, which I ſuppoſe, needs no *Apologie*, it's own *Utillity*, will beſt beſpeak it's *worth*, and excellency, *which*, the ingenious Reader

will *Perſpicuouſly* apprehend, if *He eye*, the *Subject*, and *over-look* the weakneſs of the Compoſer. I had *Intended* above *Ten years* ſince, the Publication of *This* Subject, and it was *Much* Expected in the *World*, but Interrupted through prevailing Reaſons; I then found to the contrary, But at *Laſt*, from more Mature Experience, conſulting the *Beſt* and *Profoundeſt* Authors, you are preſented with this moſt uſeful and Profitable *Subject* more briefly handled, I confeſs, then formerly intended, this being as an *Epitomy* of a Largier Copy, yet ſo Full, as I queſtion not but the Ingenious will ſay it is *ſufficient*. But for thoſe Enlarged Spirits, whoſe Capacity exceed this *Epitomy*. I referre them to my large Book of *Chiromancy*, Newly Reprinted, for *Nath. Brooks*

in

in *Cornhil*, with Multitude of New Matters Added, Wherein the Reader may receive Plenary Satisfaction.

It's *possible* my Reader may expect the *Introductive* part to be here added, which teacheth the way of composing a *Schæme* of *Heaven*, to each opportunity, and informing of the *Natures*, *Qualifications* and *positions* of the Planets, which is so necessary, that it is of *absolute* necessity to be known, as without the which information, no laudable use can be made of this Subject. But this being in many Books, yet most Largely, Fully, and Incomparably Performed by my Honoured Friend Mr. *Lilly* in His never sufficiently praised *Introduction*, and *Domifying* Tables Annually performed by the same Author, which here

to insert, were but *actum agere*, and considring it's inconsistence with this *small* Volume, as appearing to be too Injurious to the Portability of this Pocket Companion, I have Omitted it, referring my Reader to the Author aforelaid. In *perusing* of whom, He will not lose his Labour, and as it here Presents it Self, I only leave it to the Candid censure of my Ingenious Readers, Whose Former kind Acceptance (though it then appear'd in a Ruder and more Impolisht Dresse,) was such that it quickly left the Stationers Shop, and became a Companion to all Degrees of Ingenious Souls; Nay the *Fatalists* themselves (whose Judgements, I herein Indeavour to Reform) have Subcribed their Probation, to the Verity there-

of;

of; Which hath Oblieged me this Second Time, to Gratify their Acceptance, with many Useful and Necessary Additions: To whom, Again, and ever is wished, all useful, Beneficial and Delightful Satisfaction in the perusal thereof.

By,

RICHARD SAUNDERS.

Vale & Fruimine.

From my House the 3 *Cranes* in *Chancery Lane* Feb. 22. 1663.

4

Ars non habet inimicum preter Ignorantem.
Usus enim habet Laudem
Crimen abusus habet.

For

FOR HIS HONOURED FRIEND, Mr. Richard Saunders.

THE Author *of this* Treatise, *having some Years since Published a large* Volumn *of* Chyromancy *and* Metaposcopy, *a Work very acceptable with the Learned; hath now thought it convenient after some years* Study, *and further* Labour *in this* Science, *to* Publish *in a* Pocket *Volumne his more* Secret *Experiences, and* Private *Animadversions, in a narrow Compass, to Comprise (in a manner) the* Whole *Art of* Palmistry, *producing* New *and* Experienced Aphorismes, *not* formerly *Published; the better to facillitate* Those, *who are desirous to spend* Time *in these so pleasing* Studies; *In a Word,* He *hath* Vindicated *the Art from* Superstition, *and judiciously by the Portracture of a few Hands Discovered* Chyromancy

mancy, *in its* Intire, Natural, *and* Priſtine Verity, *more faithfully and more* Eaſy *to be apprehended, then either* Taiſner, *or any other* Author.

As for his Book *of* Elections, *He hath therein followed the Tract of the Antients*, clearing *many* doubts *and* Ambiguities *in their Writings, makeing* All *things more* Plain *and* Eaſy, *then they did*, *for* which *the* Ingenious, *are Obliged unto* Him, *and will doubtleſs* Own *His Induſtry, for ſuch His* Diſcovery, *and explaining thoſe* Knotty pieces *he met with in their* Labours.

I do Heartily approve *of* Both *His* Labours, *and as the Meaneſt in the Number of* Aſtrologers, *give him my* Suffrage, *and thanks for his paines, and am his* Aſſured Friend,

William Lilly.

For

To the Reader.

For my Real, and truly loving Friend Mr *Richard Saunders*, These.

UNkown, Vnworthy, and unexpected, I receiv'd your *Gift*, a Rich *Jewel* of *Palmistry* and *Elections*, So *Rational*, *Judicious*, *Pithie*, Short and easy, *Europe* hath none, nor can the *World* compare. And herein I adore the giver of all Wisdome, whose Key and Fanne by your Hand hath Opened this Door, and so purely cleansed this *Grain* of Art, first to our English Nation, and with a most thankful heart will ever acknowledge and engage my self your much indebted, and ever most thankful friend; And with the Wise man conclude,

Time is for all things made, under the Sun,
In Sphears & Orbs, where Natures courses run
Yet Most unknown, and by the Most past by
And most neglected, and the Reason why?
Such Mines were Lockt, wherin those Sparks *were found*
Or broke, or lost, or dust cast in the ground.
Till Saunders *Labours purely washt the Oare*
As Gold Refin'd-hath heer-inricht our store,
Selects our times, the persons and the place
Reads Nature naked, in the hands and face,
Scoures rust, & dust, presenting all most pure
To stand so long as times and men endure.
Let this great Labour, Saunders *glory sound,*
Whilst Men, and Time, shall here on Earth be found
Your Faithful Friend, Will. Derbishire.

Doctor in Hhysick.

Stanly *neer Derbie* Octo. 5. 1663.

THE

THE FIRST PART Treating of *PALMISTRY*,

WHEREIN

I First Present to my Reader Various, Pleasant and Profitable Conclusions of *Chiromancy*, (alias) *Palmistry*, drawn from the *Theorick* and *Practick* parts thereof

The second time Imprinted with Additions.

AMongst the several Species of Physical Divinations, *Chyroscopia* Merrits not the least, or last place, It being a most Noble and Antient

Science, as Antient as Man himself; *Chiroscopia*, I say, that is the consideration by Inspection of the Inward part, or Palm of the *Hand*, as it is distinctly differenced by Characters and Lines, from which if we Divine, or Judge it is called *Chiromantia*, that is, Divination from, and by the Lines of the Hands, even as *Metopomantia* from the *Lines* of the *Forehead*.

This *Science* Informeth us to know and discerne by the hand, the *Complexions*, and *Constitutions* of Bodies, the *Sufferings* and *Sorrows* of Humane Life, the *Felicity* and *Infelicity* thereof, and in *Fine*, all things Good or Bad, that may befal or betide Man or Woman, Naturally in the course of this their *Pilgrimage*: The *Subject* of this Science is that part of the Humane Body as I said before, the *Hands*, In the which are contained the foresaid Lineaments, which are called *Lines* for the similitude and participation they have with a *Line*, which is defined by *Euclid* to be a *Longitude*, without Latitude or profundity, the extream parts

parts of which are invisible points *per se*, or as Phylosophy hath it, i. e. *Linea est Magnitudo longa, non lata, cujus partes puncto copulantur*, A *Line* is a *Magnitude* having only *Length*, composed only of punctos, or *points* by Addition, and this is the Subject of our ensuing Discourse, from which Lines in the hand of Man, most Excellent and singular Speculations; and conclusions are drawn, that is to say, from their *Longitude*, *Latitude*, *Profundity*, *Rectitude*, *Obliquity*, *Intercision*, *Application*, *Opposition*, *Conjunction*, *Separation*, *Continuity*, *Discontinuity*, *Proportion*, *Disproportion*, *Lucidity*, *Apparency*, *Pallidity*, *Rubedity*, *Fuscedity*, which is a Cloudy darkness of Colour, *Nigredity*, *Asperity*, *Mollicity*, Femine Tenderness, from their *Position*, *Colligation*, and *Form*, as of a *Triangle*, *Quadrangle*, Circumscription of Circle, & Semicircle; There is also observable in the Hands, *Crosses*, *Stars*, *Rayes*, *Branches*, Letters, Ascensions, and Descensions, *Right* and *Torted*, as we shall shew more cleerly in their due places, but amongst all this di-

versity, of Lines, which are found in the Hand, some only are principal, as Namely, the *Vital* Line, the *Natural*, the *Hepatick*, and the *Mensal*, which *Lines* have a most Beautiful, and Profitable Speculation, and are most dilligently to be heeded, in Men of sound Bodies, and well composed Temperaments, the *Good* Position and Constitution of the *Line* of *Life*, shews the *Heart* is good, the *Life* long and comfortable, and the like. By the *Natural* Line is seen the good disposition of the *Head* and *Brain*, and those accidents thereto relating. From the *Hepatick* line is judged the constitution of the *Liver*, and its consequent Accidents. From the *Mensal* line, the state and disposition of the whole Body is clearely perceived, and by the Harmonical correspondency of the lines whether to Health, Infirmity or Sickness. And from these all the condition and state of Fortune, Good or Bad, as to *Riches* or *Poverty*; For *Riches* are meerly the consequents of careful and Fortunate *Ingenuity*, and *Poverty*, the Products of supine Carless, selfish,

ſelfiſh *Stupidity*. To proceed, there are *many* other Lines then theſe four; to be ſeen and found in the *Hands*, (as the Learned Cardinal *Morbeth* obſerves) either from Nature therein inſerted, or from the *Cæleſtial* Influences, altering and changing in the Hand, according to the mutable configuration of the Planets in their Revolutions, as they are annally or otherwiſe changed and ſuffer mutations, as by experience is ſufficiently comprobated, of which colligation of the Planets, and of this moſt Renownedly Honoured *Science*, The Famous *Hermes* wrote a moſt Ellegant Treatiſe, which *Ariſtotle* afterwards found in a Temple upon an Altar, Dedicated to *Hermes*, written in Golden Letters, as witneſſeth the ſame *Ariſtotle*, which Book he Preſented to his Diſciple the Great *Alexander*, with infinite joy and exultation, as a Preſent of moſt ineſtimable Worth and Value, more worth in his Learned eſteem, then all his Conqueſts. *Tully* in his Book, *De Divinatione*, mentioneth many waies of Prognoſticating things to

come, but amongſt all, he gives the precedent Honour to *Aſtrology* and *Chyromancy*, by which the Courſes, Fluxes, and Reſtuxes of the Celeſtial Bodies are known, and the *Philoſopher* in the firſt of his Meteors, ſaith, *Motus Cœli eſt perpetuus, eſt principium, & cauſa omnium motuum inferiorum, i. e.* The motion of the Heavens is perpetual, is the beginning, Original and Cauſe of all Inferior, Sublunary Motions; And in his ſecond Book, *De Generatione & Corruptione*, the motion of the Heavens, and of all the other Planets, in an Oblique Circle are the proper Phyſical cauſes of Generation and Corruption: And in his Book, *De Secretis Secretorum*, in that Chapter where he ſhews how the King ought to Govern by Aſtrology. He ſaith, *Oh Rex Clementiſſime, ſi fieri poteſt non ſurgas nec ſedeas nec comedas, neque bibas, nec penitus, aliquid facias ſine Conſilio periti in Aſtrorum Arte*, Oh moſt Gratious King, as much as in you lies, neither riſe nor reſt, neither eat nor drink, nor do any other Action without the Counſel of thoſe expert

expert in the Gubernation, and power of the Stars; And in the 12. Chapter, writing to *Alexander* the Great, *Scias certo, quod nil vacui & otiosi facit Deus gloriosus, sed omnia facta sunt ex causa probabili & certissima ratione*, Know for certain, (saith the *Philosopher*) that the Glorious God hath made nothing in Vain, but all things are concluded within the Limits of most sure *Reason*, and are produced from certain *Causes*; To which Opinion the greatest Philosophers agree, as well Modern as Antient, as Instance the unparraleld Learned Sir *Kenelmn Digbey* in his Observations on *Religio Medici*, Page 28. 'I beleive (*saith he*) that "all *Causes* are so immediately "chained to their Effects, as if a per-"fect knowing Nature get hold but "of one Link, it will drive the intire "Series or Pedigree of the whole, "to each utmost end, so that in "truth there is no *Fortuitness*, or "*Contingency* of things in respect of "themselves, but only in respect of "us, that are Ignorant of their cer-"tain and necessary causes; from

hence *Aristotle* proceeds in his Exhortation, *Ideoque nil magni tentes præter concilium alicujus in scientia Astrorum periti, nec insipientium dictis fidem adhibeas, qui dicunt scientiam Astrorum ita difficilem, quod nemo ad ipsius cognitionem pervenire possit*; This Scruple many Quaking Judgements make at this day; But he proceeds, *Nesciunt quid dicunt, quia apud potentiam intellectus nihil est difficile, & cuncta sunt scibilia secundam viam rationis*, and proceeds *sunt alij non minus stulti*, There is another Generation no less foolishly Sottish then the former, meaning the Fatalists, *Dicentes Deum cuncta prævidisse & præordinasse ab æterno, & cuncta futura de necessitate evenire, unde dicunt quod nil prodest futura præcognoscere, ex quo debeant necessario evenire: Quid ergo valet scientia Stellarum, Astrologiæ, Chiromantiæ, quibus futura præcognoscuntur?* He Answers, *Errant similitur & turpitur falluntur, quia quamvis quædam sunt necessario futura, tamensi præsciantur levius tolerantur: prudentius declinantur & sic quodammodo evitantur, quia*

eo ipso quoq; futura sunt in nostra sunt notitia, & pervide & discrete transeunt sine molestia & maxima lesione, verbi gratia, quando homines futuram Æris Hemalis tempestatem, nimis frigidam præcognoscentes: Remedia tempori provident & si pestis in tali loco futura sit, & sic de aliis. And the Famous *Petrus Apponensis*, otherwise called *Consiliator*, who flourished in the Year of Christ, 819. Wrote a most Pithie and Elegant Learned Tract of *Chiromancy*, alias *Palmistry*, I might Instance in *Iob*, and many places in the sacred Scriptures, as also produce multitudes of Famous Authors, and Honourers of this Science, of all Ages, and of all Countries, both Divines and Philosophers: But I am here forc'd to brevity, and this already is well and fully performed in my Subject of *Chiromancy*, This second Edition, Printed in 1664. for *Nath. Brooks* in *Cornhil*, *London*; Where all things that were wanting are supplyed at large. But to proceed, great is the consent, *ad identitatem* between this Science of *Chiromancy* and *Astrona-*

my, by reaſon of the inſeperable connexion and cognation of the Superior Bodies with the Inferior, the *Macrocoſme* with the *Microcoſme*, all the great Maſters in Chiromancy have unanimouſly in judging obſerved this *Heraldry* to *Blazen* the *Hand* and *Lines*, by the *Planets* and *Signes*, alwaies obſerving the ſame as to Method and Signification, and good reaſon, for all agree that the *Impreſſion* of the *Lines* are cauſed by the *Superior* Bodies, at the *Formation* and *Birth*, and ſo anſwerably in the *Actions* of Humane life Illuſtrate each other, and confirme each others ſignifications; yet if to our Apprehenſion either is more certain in its Predictions: It may be ſaid of *Chiromancy*, as having its principles and Grounds not ſo remote from our apprehenſions as *Aſtronomy*: Much to be lamented is it, to ſee ſuch Cheating, Deluding Impoſtors, ſilly *Women*, Ignorant *Quacks*, who ſwarm in every place, City and Countrey, to undertake and be daily converſant in this ſo Sublime and Noble a Science; from whoſe Ignorant and

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False Delusive *Oracles* and Misgrounded *Judgements*, much Infamy and Reproach hath adhered to this so Sublime a Subject, and no wonder, for the Persons pretending the profession of it, As *Gypsies*, and other sordid *Quacks*, Men and Women, through whose Impostorisme, this *Noble Science* hath been much wounded, and the Credit thereof much impaired, which hath been the long and serious Study and Contemplation of the Greatest *Sages*, and *Masters* in Philosophy, as not to be attained otherwise, for it comprehends the summe of all *Physical* Notions, as the Nature of *Elements* Simple, their Infinite *Differences* in reference to Composition, the *Qualification* and Composure of the Body both Internal and External, and all *Anatomical* Conclusions, and *Simetrical* Proportions as shall in due place be observed; And is not here Matter for the most Learned Capacities, the most Laborious and Serious Studies, and the longest measure of Life to comprehend this so *Sublime* a Subject? From hence then be-

be excluded all those *Cursed Impostu-risms*, which the Divel Acteth. In the Persons of Ignorant Impostures Men and Women, to Obscure the Works of God, and to Deceive poor miserable easie Beleiving Creatures; From hence be Excluded all those Deceivers and deceptious Persons, who willingly or malitiously, through Superstitious Exercises, Spels or Inchantments, (of which Monsters there are many at this day) Attempt and Endeavour, to Presage to the Ignorant, of Future things; All which Impious and Superstitious Presages and Propheſies I Seriously Abhor and Detest, there being not the least of my *Chiroscopia* common with them: It being only conversant within the *Limits* of Nature, and Bounded with *Physical* Limitations, wanting all things of Impostu-risme and Superstition, and taken from Physical causes and Effects, and from Natural and ordinary Signes, not at least *Bordering* upon *Ignorance* and *Non-sence*.

All men know, that *Man* is composed of a Twofold Nature, (that is

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to say) a *Celestial* and *Æthe rial*, a *Rational Soul*, and a *Corpus Carducum mortale*, a Mortal, Frail Body, composed of the Elements; Therefore being agitated, and acted from these two different Principals, to wit the *Celestial* Influx, and the *Humane* will, it comes to pass that his Operations are *Rendred*, Mixed and Various.

The *Tract*, *Signs*, and Footsteps of which Operations our *Chyroscopia* doth not obscurely demonstrate to every judicious Eye, *Cum igitur (teste Philosopho primo de cœlo & mundo) Deus & Natura nihil efficiant frustra*, seeing that God and Nature have made nothing in vain, *Id est*, *Natura Naturans & natura naturata*. *Hæc quæ propositio universalis, non solum a Philosophis verum & a Theologis approbatur*, This being a received Maxime, both with *Philosophers* and *Divines*, *Sequitur non temere & frustra lineas in manibus hominum esse impressa presertim quia ex influxu celesti, & ipsius microcosmi principiis dependet*: It follows then, that not inconsiderately and in vain

vain are such various Lines impressed in the hands of Men and Women, principally seeing that they depend on the Celestial Influence, and the principles of the *Microcosm*.

But farther to remove that detracting and Vulgar Opinion of them which say, that the Lines of the Hand are caused by the *Constriction* and *Plication* thereof.

The Falsity of which Opinion, Every one may more clear then the Sun discern by his own Hands; For can one and the same *Plication* or Folding of the Hand Constitute *Stars*, *Triangles*, *Quadrangles*, *Crosses* and *Marks*, of *several* different Forms in the Hand? Neither is their Two men in Ten Thousand that in all respects have the Lines in their Hands Alike, although they use one and the same Exercise with their Hands: Further for Refutation of this error; We see Nature hath Impressed Lines in the Forehead, which is not capable of *Restriction* or *Plication*; Therefore this cannot hold that the *Constriction* of the Hands should cause the Formation

or Appearance of the Lines in the Hands; for in the *Condils*, between the Joynts of the Fingers, many have many Lines, and of different Forms, Others very few or none at all, and here is no *Flexation*, *Conſtriction* or *Plication*, and oft-times are Lines *Tranſverſe*, *Circular*, and *Semicircular* between the Joynts of the Fingers, where no *Conſtriction* is of the hand. Which is ſufficient to ſilence any *Antagoniſt*: Furthermore, this truth is confirmed by *Aſtrology*, for *Chiromancy* and *Aſtrology* prove the *Verity* each of other, For let the Aſtrologer, conſidering the Nativity of any one, obſerve the Nature of Good Fortune to come to that Perſon thereby; To the ſame end and ſence will it appear to the Chiromancer, by obſerving and judging the Hand, which hath been much *Delightful* to me in my Obſervations; Therefore where I can have the Nativity of any one under Examination, I will (if poſſible) ſubjoyn my Chiromantick Obſervations, for I have very oft Experienced, that what the *Nativity* ſhall ſignifie, the

the *Chiromantick* Observation of the Hand shall *confirm*, and Ratifie, as thus; If the *Astrologer* shall by the *Scheam* of Heaven Radically considered, finde the Native Subjected to Ill Fortune, the same will appear in the hand, by considering the proper significations of the proper parts thereof; Beside shall Astrology in the Nativity find any Planet more then ordinarily favourable to the Native, or more favourable then another, let the Chiromantist consider the proper place of that Planet in the Hand, and he shall find it beautified and adorn'd with significant Lines to that purpose, and so on the contrary.

Another vulgar *Error* fit to be removed, is, that it is by some affirmed that the *Right* Hand, others the *Left* ought to be inspected.

To which I answer, *Nocte etiam natis sinistra magis favet, die vero & in aurora natis dextra, quamvis utraque manus probe inspicienda & examinanda est.*

To those *Persons* born in the *Night* the *Left* hand is of most signifi-

nification; To those Born in the *Day*, or by day-light, the *Right* Hand is most Observable, yet *Both* are seriously to be Inspected and Examined.

Thus it is apparent that, *Chiromancy, est Ars recte divinandi ex lineis manuum*, that *Chiromancy* or *Palmistry* is an Art which rightly draws its conclusions from the Lines of the Hand; rightly I say, that is not Preposterously, lightly, and rashly, as Ignorant Rogues do, but *Learnedly*, with Judgement and Reason, observing the Causes and Ground from whence every Line Deduceth its Original.

The *Subject* of our Judgement is, the Hand Impressed with Lines, for you shall never see the Hand of any one living void of lines.

Next, its requisite to subjoyne certain Necessary Notions, fit and convenient to be Observed before giving of Judgement.

1. AS First, That you may pronounce a Right judgment, Let *Indulgent* Affection over-wea-

weaning in *Love*, and *Hatred*, or *Ill Will*, be absent from the Party judging, for these are hindrances to true judgement; and *Byas* the spirits, for the powers of the Soul cannot rightly conceive of things, being impedited by these Passions.

2. Next, Let the Hands be decently *Washt* and *clean*, and a little rest after taken to compose the parts, And with an *Empty* Stomack, that is not overcharg'd with Gluttony, and Drunkenness: In *Summer* time in a place not over hot. In *Winter*-time in a place not too Extream Cold, nor in a place where the Sun-Beams are violent, because the Natural heat is extracted thereby, and the inward powers debillitated, the skin grows red, and the Visive Organs and Spirits are resolved by the Suns Rayes: Let not the Hand or Body be over wearied with Labour, because heat draweth out the blood and the Spirits from the Center, to the Circumference, and in a clear and inoffensive Light.

3. In the next place, is necessarily considerable, the *Sex*, *Age*, *State*, *Con-*

Condition, and *Exercise*, for all these are observable, and do not a little Help or Hinder the significations of the Lines.

4. Consider the Hand, in which the lines are most *Obvious* and Conspicuous, for usually the *Right* hand is most Apparent of them which are born in the *Day*, and by *day-light*, and the *Left*, of them which are born in the *Night*; Observation of the Hands is to be made from the four principal Lines, and others, visible in either Hand conteined.

5. Next are to be Noted, the *Colours* of the Lines. For *Paleness* commonly denoteth an Evil Temperament of Body, in those Lines which look otherwise coloured, for *Redness* in some Lines signifies Evil, and Paleness good.

6. Its very considerable that the Usual Temper of *Womens* hands is expresst by Imperfect Lines, by Reason of the *Exility* of Heat; But if the contrary happen, that they have strong Lines well and clearely Expresst, that Woman is to be judged a *Virago*, if not worse, for its proper

for

for a *woman* to have Imperfect lines; But on the contrary, if a *Man* have *Soft* hands *Flaccid*, *Faint* or *Withered*, smooth and shattered Lines scarce appearing, he is *Effeminate*, *timidus*, and too much inclining to the Nature of Women, but it is to be Noted that we speak of a Hand Tender and Effeminate, besides the Condition of the Person, Otherwise to some Tenderly Bred, a tender small Neat Hand is a Grace, and Comly.

7. The *Quantity* of the hand is to be Noted, whether it bears an Apt *Proportion* to the Body; In like manner is to be understood of the Lines, bearing a fit proportion, they Denote Boldness, and a good Temperament, But if the Hands be *Shorter*, *Longer*, or smaller then the due protion, Its an Argument of *Cavillers*, *Contentious*, *Crafty*, and *Malignant* Spirits; The Fingers over *short*, Denote *Theft*, and a Man full of *Malignity*, a *Long* Palm with gross fingers, denotes one *Dull*, *Heavy*, and *Fatuous*: A *Woman* having a short hand, Notes to her Pain, and Difficulty

culty in Child-bearing; Long *ſlender* hands, denote *Tyranny*, by reaſon of the exceſs of Choller. Hair in a mediocrity on the back of the Hands, denote a good Temperament, and Ingenuity; But if it overmuch abound, the Perſon in Condition is Flaſhy, Light, and of much Inſtability.

8. Next is obſervable, whether the Line or Lines be *Continued* or *Abrupt*, for if it be contrarily effected to what is requiſite, it leſſens the ſignification, for ſo it cómes to paſs that continuity diminiſheth the ſignification in adverſe things.

Laſtly, It remains to note, that the Lineaments of the hand cannot be ſo Exquiſitely taken, that they may exactly be Engraven, Its poſſible they may a little evariate in poſition or Figure, and the ſignification abide, Neither can it for a light or ſmall Diſſimilitude or Diſcongruity be diminiſhed in Efficacy.

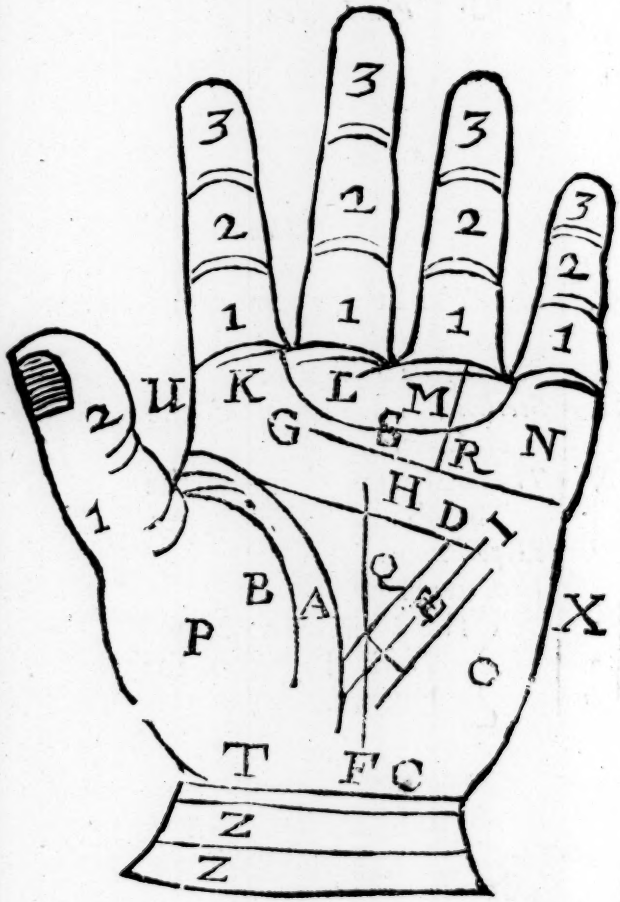
In the *Next* Place we arrive to the *Practical* part of Chiromancy, and by theſe two next enſuing Figures, give you to Underſtand the parts

Parts, the Lines, and the divisions of the Hands, requisite to be understood of all, who will reap the pleasure and profit of this *Ingenious* Study.

The Names of the Lines and parts of the Hand follow in the Two Next Figures, by their proper Letters, as they offer themselves to be Understood.

A	*Linea Vitæ*, Or the Line of *Life*.
B	The *Sister* of the Line of Life, or line of *Mars*.
C	*Rascetta*, Restricta, Carpus, the Wrist.
D	*Media Naturalis*, The *Natural* line, or line of the Head.
E	*Epatica*, or Liver Line.
F	The Line of *Saturn*.
G	The *Mensal* or *Table* Line.
H	The *Table* of the Hand.

I	The *Sister* of the *Liver* Line, and the *Via Lactea*.
K	The Mount of *Iupiter*.
L	The Mount of *Saturn*.
M	The Mount of *Sun*.
N	The Mount of *Mercury*.
O	The Mount of *The Moon*.
P	The Mount of *Venus*.
Q	The Mount of *Mars*.
R	The *Solar* Line, or Line of the Sun.
S	The *Girdle* of Venus.
T	*Stethos*, The forepart of the Hand-wrist.
V	*Thenar*, That part between the Thumb and the Forefinger
X	*Hypothenar*, The Percussion of the Hand.
1 2 3	The *First*, *Second*, and *Third* Joynts of the Fingers.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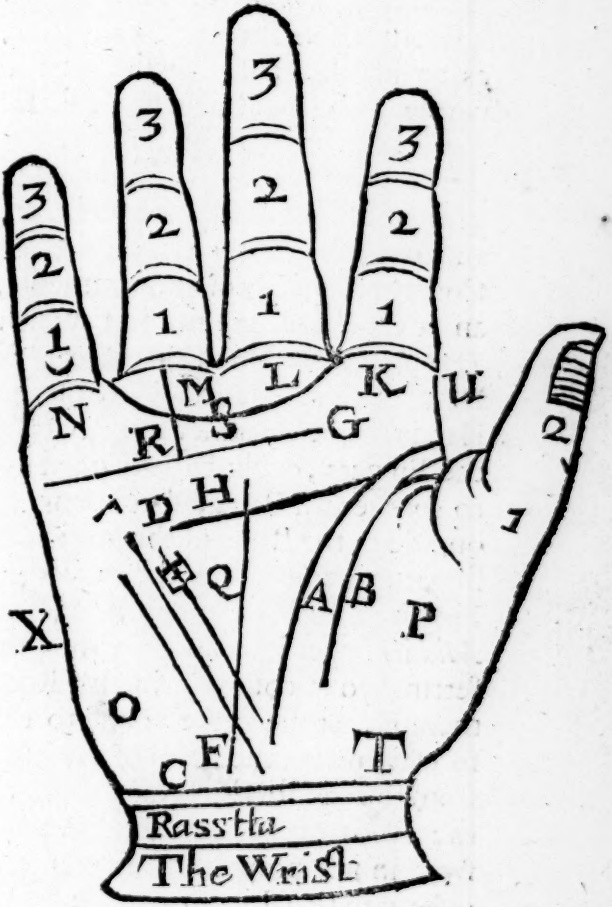
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Rassttta
The Wrist

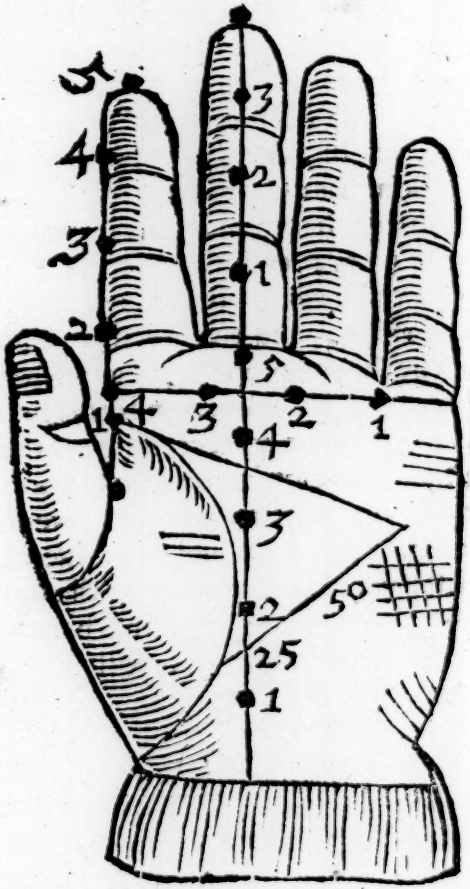
IN the *Next* place is Considerable the *Proportion* of the Hand, for this holdeth a *Due* Proportion of Parts, as to it self, and likewise to the whole *Body*; and when we find a *Due* Proportion in the *Hand*, as to the parts thereof; it signifies a just Symetrical proportion of the body, and so consequently *Good* Fortune, Courage, *Equality* of temperaments, and a *Healthful* constitution, which *Due* proportion of the Hand is thus Demonstrated: The Palm of the Hand transversly under the Roots of the Fingers, ought to be divided into four equal Parts, beginning at outside of the Root of the Auricular finger, as you see in the following Figure, to which proportion, the *Middle* finger is to answer in length, setting your compass in the Root thereof, at the figure 5. and to the foresaid parts, the Palm of the hand from the root of the Midle finger to the Root of the Thumb, is to answer in just proportion as you may discern in that Line, from the figure 1. to 5. And from the *Root* of the midle finger to the *Racetta*, the Wrist

Wriſt is contained juſt 5. of thoſe *Equal* parts, ſo that the *Length* of the Hand Exceeds the *Breath* in juſt Proportion, one equal part, as may be ſeen in the following Figure, to which proportion of five parts, the Altitude of the forefinger or Index, juſt anſwers, from the end of the finger to the Root of the Thumb, as appears likewiſe by the following Figure; *Further* obſerve, that the thickneſs or groſneſs of each finger (meaſured, as laying your hand upon the back, the Palm open and the Fingers extended) anſwers to almoſt the *fourth* part of the *Longitude* of the finger, as ſuppoſe, the *finger* divided into *four* equal parts, and one of thoſe parts ſubdivided into *eight* equal parts, the *Craſſitude* of the finger doth anſwer to, and contain juſt *ſeven* of thoſe parts, the *Pollex* or Thumb is thicker and ſtronger then any of the other fingers, this being complicated and bowed towards the Index, the end thereof ought to touch the Root of the forefinger, and to exceed one half part of four of the length thereof, beyond the root

of the *Index* or forefinger; The Index or forefinger is to contain in length three parts, and one fourth part of the *Midle* finger; The *Annularis* or Ring-finger is to contain in *Longitude* three parts and one half part of the *Midle* finger; And the *Auricularis* or Little finger is to contain two parts and one half part of the *Midle* finger, the said midle finger being equally divided into four parts as aforesaid, and as the following Figure Aptly Demonstrates: Thus have you the whole Proportion of the Hand, which as it is Pleasant and Useful for all, so especially for *Painters Statuaries* and *Architectures* to take notice of, This being the true and just *Symetrical* Proportion; From which if any one differ more or less, he swerves from the true proportionate quantity, and likewise from the right *Medium* in temperament and qualifications as well as in quantity. *Lastly*, in this figure, behold the true Mensuration of the *Liver-line*, which keepeth no due proportion in the hand, but is sometimes longer,

and

and ſometimes ſhorter; Therefore ſet the foot of your *Compaſs* in the utmoſt end of the Line of Life on the *Raſcetta*, and extend the other end of the Compaſs to the midle of the Line of Life, and turn the ſame to the Liver-line, keeping the foot of the Compaſs on the Line of Life fixt, and divide that proportion into two equal parts, counting to the firſt twenty five years, beginning at the Line of Life, and twenty five years for the ſecond proportion and what exceeds, (as in ſome hands this line is long) count it according to the ſame proportion beyond fifty years, which will clear to you the ſeveral times, and years in which accidents ſhall happen, anſwerable to the ſignifications of the *Liver*-line, behold the figure following, will in all things aptly inform you.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TRricaſſus, Cochlitis, Corvus and others, have propoſed certain Menſurations of the *Line* of Life, and as they differ one from the other, ſo have they all deviated from the Truth, therefore have we here added a more *perfect* Geometrical Menſuration, Arithmetically ſupputated wherein the perfect *Symetry* of the hand appears, by which the *Life* and *Death*, *Sickneſs*, and other Accidents of *Life* may be diſcerned to the true time, and this Diviſion is manifeſt in the enſuing figure, that a mean capacity may with much facillity comprehend it, as alſo the *Menſal* and *Natural* lines are *Symetrically* conſidered; By the Menſuration of which, the times of all Accidents of Fortune may be beforehand underſtood.

1. And *Firſt*, of the *Vital* Line, or Line of Life, Prepare a Neat, Handſome Pair of *Compaſs*, and ſet one foot thereof in the Midle of the Root of the Index or forefinger, extend the other foot thereof to the midle of the Root of the Annular or Ring-finger, (as in the Figure fol-

lowing) and remove the point of the Compaſs from the Root of the Ring-finger to the Contaction of the *Vital* line, and that ſpace from the beginning of the Angle to the Figure 10. ſhall point out the firſt ten years of Life and look what lines are in that Diviſion, the Effects will ſhew themſelves in the firſt ten years according to that time of proportion: Then,

2. *Secondly*, open the *Compaſs* (letting the end upon the Root of the Index ſtand ſtill fixed) and extend the Point to the parting of the Ring-finger, and little finger, and draw another line Quadrantwiſe, and where that toucheth upon, the Vital line, there obſerve the *twentieth* year of Age, after that.

3. *Thirdly*, Place the point of the Compaſs next, in the mideſt of the Root of the little finger, as in the preceding Examples, and where that toucheth the Vital line, is the Demention of Thirty Years, which according to the greateſt Maſters in this Science falls in the midſt of the Vital line, ſo that there will appear a per-

a perfect Geometrical Proportion from this point to the *Wriſt*, and from this point to the *Supream* Angle the beginning of the *Vital* Line.

4. *Fourthly* Fix the Foot of your Compaſs in the *midſt* of the Root of the fore-finger, as is beforeſaid, and Extend the other point to the *Outſide* of the little finger, and draw a Line to the Line of Life, over the Percuſſion of the hand, and this ſhall Demonſtrate the fortieth year of Age.

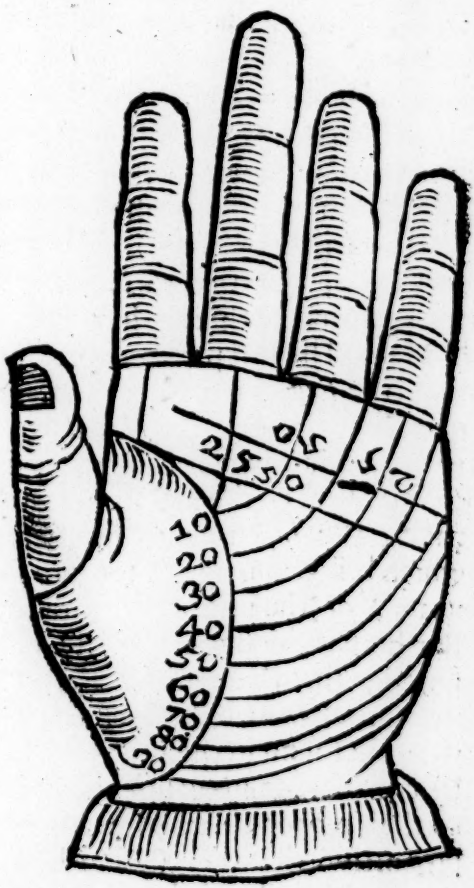
5. *Fifthly*, Which is chiefly to be Noted, (becauſe ſome differ in Opinion) but our Reſolve is, the Compaſs being fixt as before, extend the other part to the end of the *Menſal* or Table line, and draw a Line over the *Purcuſſion* of the hand, to contact, or touch the Line of Life, and this point in Menſuration ſhall conſtitute the *Fiftieth* year of age.

6. *Sixthly*, The foot of the Compaſs fixt as before, conſider upon the outſide of the Purcuſſion of the hand, juſt the ſame *Amplitude* of ſpace that was betwixt the years Fifty and Forty before, and from that part draw a

Line to the Line of Life, and where that point doth touch, there let be noted the *sixtieth* year of Life, which Method will make unequal proportions in the Line of Life, which must be allowed, and not otherwise expected, yet constitute distinctly the years as you see in the following figure.

7. *Seventhly*, In the next place, if a third part of the Amplitude be taken away upon the Line of Life, *i. e.* If by removing your Compass from the point sixty years, the space of two thirds (of the last demention) further upon the Line of Life, there you shall observe the 70. Year, and by removing two thirds from that further, shall note the 80. year of age, and by removing the foot of the Compass two thirds more of the last demention, shall make the bound of the 90. year, and in like manner to the hundredth, and beyond, if such *Age* be in the hand, by this method most easily may be observed the exact times of mans Age, upon the *Vital* line, which hitherto under correction, no man hath

hath found out, nor attempted without the ſhip-wrack, and loſs of their Labours.



The

THe true Mensuration of the *Vital* Line thus Demonstrated, (behold the Figure,) next are observable the Geometrical Proportions of the *Mensal* and *Natural* lines; These two as they differ in Method and Operation from the Vital Line, so they hold a Uniformity, (as to Mensuration) between themselves, being both to be equally divided (as to their Longitude) into three equal proportionate parts, which parts respect the three principal ages of Man. The first part proportionating the *first* twenty five years of mans life, the next, the *second* twenty five years, which brings our life to fifty years; the *last*, proportionating the *last* twenty five years, which brings our age to seventy five years, or the utmost term of life; But here is chiefly and warily to be noted, that these Lines are not in measure alwaies to be considered, as they are found in the hands, but to be considered in measure, according to their proper, natural and certain proportion that they should bear in the hand (as thus) the midle natu-

ral

ral line ought to begin at the *Supream* Angle, or the *Thenar* part of the hand between the Root of the *Pollex* and the *Index* finger, upon the midle of the Mount of the Index, and to extend it quite Crosſ the hand, over againſt the midle of the Mount of the Auricular or little finger, and juſt there to terminate, which if it be found longer or ſhorter, it implies the extreams of Fortune; The *Menſal* or Table line, ought to aſcend beyond the Mount of the *Midle* finger, if it be longer or ſhorter, of greater or leſſer quantity, it then anſwers not to the right proportionate Rules of Menſuration, for the proportionate meaſure of the midle natural line, for the firſt age or term of years, *viz.* Twenty five, it is to be meaſured from the beginning of the Line to the oppoſite place juſt againſt the middle of the Mount, to the *Midle* finger for the firſt twenty five years, and for the next twenty five years, meaſure from the aforeſaid place of the *midle* finger, over againſt the midſt of the Mount of the *Ring*-finger, what remains

remains of the line, is to be considered for the remaining term of life, The *Mensal* or Table-line, for the first twenty five years of Age is to be measured from the beginning thereof, (which is on the out-side of the hand) unto that part of the Line, which is just against the middle of the *Auricular*, or Little finger: For the *second* age, or space of Life, the next twenty five years is to be measured from the last point, over against the Mount of the little finger, to the point of the line just against the midst of the Mount of the *Annular* or ring-finger (as appears in the foregoing figure) the remainder of this *Table*-line is to be considered for the remaining part of Life, according to the former proportion: So that here you may see plainly that this proportionate Mensuration is rational, and may give an apt conjecture of the Times of *Life*, and length thereof, As also by help of this Mensuration, Predictions are made, judgements given of *Dignities*, *Offices*, *Honour*, *Riches* and good *Fortune*; when and in what times of a Mans age, such;

or

or ſuch a thing ſhall come to paſs, as alſo if Marks in the Hand appear, ſignifying *Death*, *Sickneſs*, *Impriſonment*, *Poverty*, or any other miſchance, it is diſcerned according to the Poſition of the ſeveral Marks in the hand commenſurately proportionated, according to the aforeſaid demention, their places and ſignifications being conſidered as to good or bad. As for example, in the next following hand I have Obſerved the moſt Principal Marks, that in any hand ſignifie a violent death, either by *Hanging*, *Drowning*, *Heading*, by *Wound*, or other *miſchance*: Now *any* of theſe being found in the *Hand* of any perſon, let them be conſidered in reference to the *Part* of the Hand and place they are found in, and by this former meaſure of the *Lines*, you will ſee plainly at what *Years* of Age, ſuch, and ſuch a *miſchance* ſhall happ, and the occaſions thereunto conducing, that thereby, by means of *Prayer*, and *watchful* diligence it may be prevented. Behold the following *Hand*, and the variety of *Characters* therein Poſited.

Signes

Signes and Marks that ſignify Violent Deaths.

Ill Natures, and Violent Deaths.

1. THe *Letter* D. or the Character of ꝺ thus in the Triangle of the Hand, denote a man to be a *Parricide* and morose conditions, yet fortunate in the world, as to Riches.

2. *Lines* uneven, and obscurely appearing on the Root of the little Finger, signifie a man an insidiator, a Thief, given to all manner of mischief.

3. Certain *Lines* upon the *Vital* line, towards the Inferiour part of the mount of the thumb, as falling therefrom, shew a man to be Practical, and experienced in evil.

4. The *Natural* line extending it self no farther then the midst of the Mount of the Little finger, denote the person to be of an ill depraved life, and consequently in danger of Violent death.

5. The *Natural* line in the *end* thereof a little crooked, and verging towards the fingers, denotes the *person Impudent* and *Wicked*, and if it bend

bend and incline *hookwiſe* much towards the fingers, it denotes the perſon *Fooliſh*, *Simple*, and *Imprudent*.

6. The *Natural* line groſs, and profound, appearing with little *dents*, like lines on both ſides thereof, declare wounds.

7. The *Natural* line, having little *dents* or *punctſ* therein diſtant from each other, or little *Circles* in it, or *Semicircles*, declare ſo many Manſlaughters he ſhall commit, or at leaſt give ſo many deſperate wounds.

8. The figure of a *Semicircle* in the Quadrangle of the hand, notes a feral ſhedder of humane blood, an implacable mercileſs ſpirit.

9. The *Table* line conſtituting an imperfect *Angle*, with the middle natural line, not wholly touching it, denotes a bloody perſon, that ſhall ſhed blood out of envy and malice.

10. Certain *Graines* inordinately like *haires*, or *punctſ*, in or upon the *Vital* line, predicts ſuch contention by reaſon of *Luxury*, which ſhall produce *Death* or loſs of Members.

11. Little *punctſ* diſorderly in the

the *Natural* line, ſhew the worſt of Manners, and a feral Beaſt-like Nature.

12. The Line of the Liver, forked and brancht towards the wriſt, Indicates a violent death.

13 A line from the Vital line, extending to, or beyond the Root of the middle finger dividing or croſſing the Table line, threatens a miſerable death, for moſt egredious Villanies.

14. The Menſal line making an Angle with the Vital, (the Natural line failing in the Hand) the party ſhall improvidently fall into miſchief, either break his Neck, looſe his head, or ſuffer mortal wounds therein.

15. A line groſs from between the Index and the middle finger, declares a violent death by wounds.

16. *Lines* longwiſe croſs, cutting the Table line in the end, under the ſupreame Angle threatens a violent Death, the ſame if it be a croſs.

17. A line paſſing from the Natural line croſſing and cutting the Table line diametrically againſt the Root

Root of the middle finger, touching the root, and making a cross in the Quadrangle, by cutting the Natural line, Prognosticates a violent death, by means of Riches, the person is Rob'd and Kild or the like.

Death by Hanging.

18. *Strait* Parralel lines, two or more, from the Natural line to the Table line, touching the same opposite to the midst of the middle finger, that party (without Gods special Grace) will commit Murther.

19. The *Table* line joyned with the *Vital* line, making an Angle therewith, the Natural line failing, Denotes an unexpected Violent death, from some Enemy, or from the sentence of some Magistrate.

20. The *Table* line joyned to the *Natural*, short of the line of life, and supream Angle, indicates great peril of a *violent* death, yet he shall propably escape.

21. A *Line* or *lines* circumfering the thumb, neer the upper Joynt (as

(in

(in the figure foregoing) threatens Hanging.

22. A ſperical round figure, or form, on the back ſide the thumb, near the Nail, declares Hanging.

23. This ſperical round figure, found on the backſide the Thumb, neer the Nail, with a *line* tranſverſe croſſing it, (as in the foregoing Figure) ſignifies *Hanging* or *Strangling*.

24. Lines continued Groſs and Red, circumferencing the thumb, neer the firſt joynt, denotes Heading, moſt uſually, or Hanging, But if theſe Lines do not paſs quite round the thumb, he may hardly eſcape Death.

25. One or more Arched lines between the firſt and ſecond joynt of the thumb, ſo that they be reddiſh and thick, as in the foregoing hand, threaten *Hanging*.

26. A Quadrangle in the leſt Angle, or in the Triangle threatens *Hanging*.

27. Thoſe which have the principal lines irregular, and the other beare irregular Characters, ſeldome eſcape

escape Hanging or an evil death.

28. A Semicircle joyned to the Line of life in the left Angle, in any other Angle, or in the Triangle, signifies Hanging, or Crucifying.

Death or Hurt by Fire.

29. SUch Characters like a *Heart* and *Dart*, between the beginning of the line of life and the first joynt of the thumb (as you may see in the foregoing Hand) declares Death by being burnt with fire.

30. Two Accute Angles in the Quadrangle, especially touching or cutting on the other, (as in the foregoing Figure) affirms the person to perish by Fire.

31. Three lines from the first Joynt of the thumb, passing on under the thumb, to the Line of Life, touching the same, either the person is in much danger, or dies by fire.

32. The letter C. or Semicircle in the plaine of *Mars* denotes prejudice by *Fire* or *Iron*.

33. A line between the *Natural* line

line and the line of *Life*, passing on towards, or joyning in the Supream Angle, if it be large, Presages Death by Fire.

34. Many lines conjoyn'd, and Gross, ascending from the Vital line to the first joynt of the thumb, and touching the same, Prognosticates death by fire.

35. The backside of the hand, having two lines irregularly conjoyn'd, a little above the Knuckels toward the back of the Hand, threatens much dammage by fire.

36. Two lines going from the Root of the thumb or first Joynt, passing the Vital line, ending betwixt the forefinger and the thumb, that person suffers great dammage by fire, either in his Goods, House, or Person.

37. The half circle or figure C. on the Mount of the Sun, threatens hurt by fire.

Death

Death or Danger by Drowning or Choaking.

38. UNder theſe two Accidents of *Drowning* or *Choaking*, *Death*, hath many waies to meet with us. As a certain man, who with his Servant, fell into a Dung-pond, he was ſaved by the help of ſome ſtanders by, and the Servant drown'd; We ſee ſome drown'd at *Sea*, others in the *Thams*, in *Rivers*, in *Ditches*, in *Puddles*, in *Tubs*, in *Brewing* Veſſels, and *Diers* Fats, as oft-times our Weekly Bills inform us, *Alij aliis ſuffocationum diverſarum generibus ſuffocantur*, Divers have been choaked in different kinds, one in this manner and another in that; As it is Storied of a *Priſoner*, that being ſhut up cloſe in Priſon, and offended much with Lice, ſet his ſtraw on fire, and by reaſon of the cloſeneſs of the Room, and ſtraitneſs of the Window, the Priſoner was choackt with the ſmoak, And *Pliny* Reports of one who was *choaked* with the Kernel of a preſſed

a preſſed Grape, and of another ſupping Milk, Choakt himſelf by means of a ſmall hair ſwimming therein; and we read of a *Pope* that Choakt himſelf eating of Fiſh, with a ſmall bone thereof; Another drinking Wine, a Drop or ſmall quantity thereof entring the *Trachea* by the Gullet, making a wrong *meatus*, and deſcending into the *Lungs*, choaked him: Another choaked with *Crums* of Bread, ſlipping through the *Orifice* of the throat, into the *Lungs*: Another choaked by the Kernel of an Orrange paſſing into the Lungs in drinking, which thing twice hath endangered my ſelf, I bleſs God for delivery. There are many and different waies by which *Death* may aſſault us, and all, under the notion of Choaking, which is very difficult for *Chiromancy* to diſtinguiſh; For as divers periſh in the Waters, others by a *Catarrh*, others by a *Quinancy*, others by an *Impoſthume*, yet all is by choaking; the lineaments and ſignes of the which as they appear in the hand for our information, I will here ſubjoyn.

39. The Mount of the Hand on the Percuſſion, ſignated with Lines interſected, reſembling a Star, with many Rayes, as in the preceding Figure ſignifyeth Drowning in deep water, eſpecially if it be in both Hands.

40. A line like an *Arch* on the inward part of the thumb, in the laſt Joynt of the thumb, denotes Drowning.

41. A Sperical line like a Globe on the back ſide of the thumb neer the upward Joynt, implies Submerſion, *viz.* drowning in deep waters.

42. A line cutting the Supream Angle, from the Root of the thumb, aſcending towards the Menſal line, denotes drowning in water.

43. A torted crooked Line on the Mount of the *Sun*, (as in the preceding figure) ſhews that perſon ſhall dye by water.

44. Two *Accute Angles* in the Quadrangle (as in the preceding figure) appearing tranſverſe, eſpecially in the ſupream part thereof, Prenuntiate death by drowning.

45. Little irregular intricate lines

on

on the Mount of the forefinger, how many Perils and dangers are threatned by water, but if these Lines touch the middle Natural line, drowning undoubtedly follows.

46. Caruncles, an irregular Figure like, thereunto elevated on the Mount of the Index finger, denotes many infortunes by Water.

47. All Authors affirme, and I have known it verified by sad experience, in a dear Friend of Eminent quality, that if upon the *Nut* of the fingers ends the inner side, (as in the foregoing Figure is manifest) there be *Oblique*, *Torted*, *Wavy* lines like the Character of *Aquary*, this undoubtedly signifies submersion, *viz.* Drowning in Waters; the same if this mark be found on the Mount of the Moon, *viz.* the Percussion of the Hand, or between the first or second Joynt of the fingers, and oft-times is distinguishable the several ages in which this Evil shall hap, as if it be found, or most conspicuous on the *Auricular* or Little finger, it will happen in Childhood, if upon the *Sun*-finger, in Youth, if on the midle

finger, in Midle age, if upon the Forefinger in Age, if upon the thumb, in very old age, this hath been too oft verified.

Of the Suffocation, Smothering, or Choaking, or Over-laying of Infants by their Nurses or others.

48. A Pale line from the root of the Forefinger passing the Mount towards the Thumb, signifies that Child will be Choaked, Smothered, or Overlain by the Nurse.

49. The like if the Table Line in the Superior part *viz.* that part towards the Forefinger be Forked and suffused with a Pale Wan colour.

50. As also if the Line of Life between the Index and the Pollex (*vix.* the thumb) be Tumid, Big, and Swelling, this Child shall be Choaked, or Smother'd by another Infant, or by the Nurse, &c.

Signes

Signes of a Manſlayer.

51. MAny ſubtile ſmall, lines conglomerated, knotted, or wound together in the Mount of the thumb, denotes an unhappy perſon.

52. The *Natural Line*, having diſtinct circles, or half circles in it, denotes ſo many Manſlaughters, Murthers, or Wounds.

53. The form of a Semicircle in the Quadrangle, joyned to another line, ſomewhat crooked, torted, or inſerted, denotes the perſon to be a ſhedder of Blood.

54. The Menſal line, making an improper Angle with the Natural line, not touching the Line of Life, denotes a blood-ſhedder.

55. The *Natural line* in the Supream Angle, not joyned to the Vital, let that perſon take heed of Quarrels, for it hath bad ſignification.

56. Three or more ſtraight lines from the Natural Line, touching the Table line, oppoſite to the Mount

of the midle finger, indicates that perſon to be a blood-ſhedder.

57. The Table line ſending forth two Branches, one touching the Root of the midle finger, and the other extending neer the root of the Forefinger, notes a Perfidious and Deceptious quality.

58. The middle Natural Line, profound, red, and torted, with ſeveral crooked windings, ſhews a wrathful, raſh diſpoſition, ſubject to blood-ſhedding.

59. The Menſal line, reverting in the end, and joyning with the Natural line over againſt the midle finger, let ſuch a perſon Faſt and Pray, to prevent Murther and a Violent Death.

Signes of Impriſonment.

60. THe Line of *Saturn* paſſing from the Wriſt through the Triangle, and extending to the Root of the midle finger, very conſpicuous, eſpecially if the Natural line be ſhort, prenotes much ſorrow and Impriſonments.

61. A

61. A line from between the midle finger and the Index, bowing and inclining towards the Mount of the Index, declares Impriſonments and ſorrow.

62. *Lines*, ſo many as cut the *Menſal* line over againſt the Mount of the Midle finger, ſo many Impriſonments they ſignify.

63. The line of *Saturn*, extending from the Wriſt, cleer and conſpicuous, and ending forked, upon the Mount of *Saturn* neer the Root, intimate Accuſations, and ſignifie Perſecutions, Miſchiefs and Impriſonments.

Loſs of Sight, Blindneſs.

64. AN Orbicular mark in the midſt of the Line of the *Sun*, denotes Blindneſs.

65. One ſhort line in the midle Juncture of the fingers, and in the other Junctures two lines, ſignifie the loſs of one Eye, or both.

66. A round Orbicular Mark or Circle, upon the line of Life ſigni-

fies the loſs of the Eyes, this hath oft been experienced.

Suddain Death.

67. THe Natural Line ſhort, joyned to the Vital in the Supream Angle, and turning crooked, croſſing the Table Line againſt the midle finger, intimates ſuddain death.

68. A Man or Woman wanting the *Natural Line* in the Hands, intimates Hurts, from whence enſues Suddain Death.

Suddain Death by Falls.

69. TWo Lines Angular, joyn'd with the point neer the Supream Angle, within the Line of Life, the Forks or Points of the lines verging towards the riſing Tubercle of the thumb, denotes falls from Horſes, and hurt thereby.

70. A tranſverſe line from under the

the thumb, dividing the aforesaid Angle, passing through it and the Line of Life, extending to the Natural line, Prognosticates such a fall whereby the party shall break his Neck.

71. The Letter C. in the Quadrangle of the Hand, denotes a dangerous fall from a precipice, or high place.

Of suddain Death by Apoplexy or the like.

Apoplexia, is an *Oppilation* of all the Ventricles of the Brain, occasioned by a gross Phlegmatique Humidity, Impeding the Diffusion of the Annimal spirits through the *Nervs*; By which Obstruction the Body is instantly deprived of Sence and Motion, which most commonly is the consequence of excessive drinking, Gluttony and Luxury, yet sometimes is occasioned by Fasting and too spare a Dyet.

72. The first Character that in

this way signifies a violent death, is the Letter C. in the Mount of the Ring finger, or on the Mount of the Moon, these signifie a violent suddain death.

73. A little line from the end of the Mensal line, extending to the root of the Forefinger, indicates a violent death, especially when a line comes from the Supream Angle, and is joyned to the aforesaid Line neer the Root of the Index.

74. One single line in every of the Junctures, between the joynts of the fingers Denotes a Suddain death.

75. One line in the first joynt of the four fingers intimates likewise a suddain death.

76. Certain Oblique lines running together, and Opposing one another with Angles, or the like, in the Mount of the Hand, neer the Percussion, are Pregnant Indications of a suddain death.

77. Two lines or more, in the end of the Table line, directly tending, and extending to the Root of the Index or forefinger, and entring

(as

(as it were) the ſame, are infallible ſignes of a ſuddain unexpected death.

Of Men that will Kill their Wives.

78. THe Letter E. in the Triangle of the Hand, Denotes a Man contentious, of ſordid qualities, living Laciviouſly, with Women of vile condition, not regarding Marriage, yet being married, becomes the Murtherer of his own Wife.

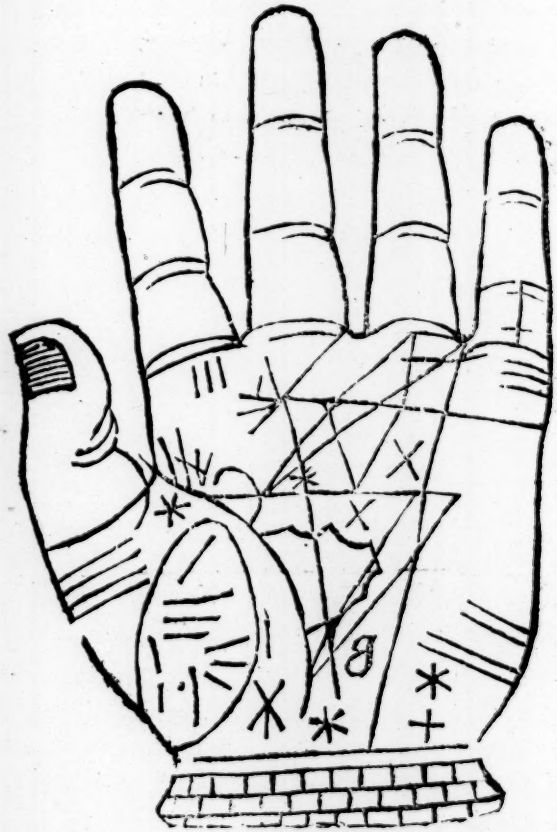
79. The Character of ♀ on the Mount of the thumb, ſignifies ſuch a perſon, to murther his own Wife, or other women.

IN the Next Place, *Courteous Reader*, I ſhall preſent you by way of Demonſtration, all thoſe Principal Marks or Characters which in the *Hand* of any perſon ſignify *Riches*, and according to the time of Age, in Obtaining and Enjoying of them: You muſt conſider the *Former* Menſuration, yet let me Premiſe this, That finding any of theſe Characters in your Hands ſignifying *Riches*, you preſume not to ſuppoſe ſuch a Neceſſity in Nature as will miraculouſly accompliſh this end. No, there is requiſite the uſe of your *Reaſon*, *Induſtry* and *Pains*, (for ſo ſaith Divine Writ, It is the Almighties Injunction, Geneſis, 3. Cap. 9. *In ſudore vultus tui, veſcitor cibo, donec revertaris in humum,*) *Honeſt* Policy, and *Prudent* Induſtry, muſt be carried on by us; For the Idle perſon ſaith *Solomon, Eſuriet, ſhall ſuffer Hunger*, Yet where theſe following Cha-

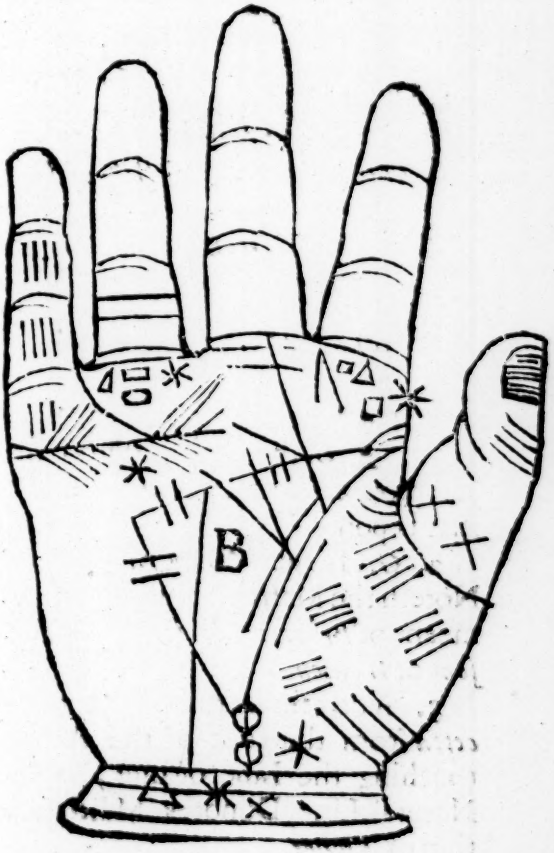
racter

racters are found, they either have an inclination to this frugality, or else the Old Proverb is verified, *Fortuna favet fatuos*, Fools have Fortune, though this be sometimes, yet so rare, that it ought not to incline us or any to a *Supine Segnitious* Stupidity, behold the Figures following.

Characters that ſignifies Riches.



Characters that signifie Riches



All the Principal Observations in the Hand that signify Riches, or Good Fortune, by Play, or otherwise, I shall deliver in Seventy five Aphorisms, most of which you may see visibly Demonstrated in the Two Foregoing Hands, as also Honour or Magistracy.

1. THe Letter *A.* in the Root of the Index or Fore finger, promiseth much *Riches*, to him that is poor.

2. *G.* In the Mount of the Hand Noteth the Man to be made *Rich*, by means of *Princes*, *Nobles*, *Great Persons* or *Women*.

3. A certain Line passing the *Rascetta* from the root of the Arme, touching the Line of Life, or the Natural Line, Denotes Multiplication of *Riches*.

4. The Vital Line putting forth Bran-

Branches towards the Supream Angle, ſignifies *Riches* with Honour.

5. The *Menſal* or *Table*-line ſtraight, and Subtil in the end towards the Index or fore-finger, ſignifieth *Rule*, and aboundance of Subſtance.

6. The *Menſal* caſting forth ſtraight and right lines towards the Supream Angle, and not impedited, promiſeth Honours, with *Riches*.

7. The *Sifter* of the Line of Life continued in the Mount of the thumb, with a triangle towards the Palm of the Hand, well Coloured and Proportioned, extending to the Wriſt, ſignifies *Riches* in the whole courſe of life, and where this line fails, according to the Rules of the former Demenſions, there alſo *Riches* and Proſperity fails, at thoſe proportionate times.

8. *Small* Lines well Coloured proceeding from the Root of the Forefinger, pointing towards the Supream Angle, promiſe Increaſe of Subſtance, and Honour, from Perſons of much Excellency.

9. Two lines touching in the Nature

ture of an *Accute Angle*, on the Mount of the midle finger or the Forefinger, Promiſeth Riches, and good to come for the future.

10. *Lines* Right and Straight ſtretching themſelves from the Radix, or outſide of the Hand, in the Mount and Brawn of the Hand, of good Form and colour, theſe denuntiate, a continued Good Fortune.

11. A Character like a *Star* upon the *Thenar* or outſide of the Index, or Fore-finger, ſhews a man to be Luxurious, yet to come to *Riches* and ſome degree of Honour by Womens-means.

12. A *Line* in the *Wriſt* continued ſtraight and well coloured, going croſs between the Arme and the Hand, ſignifies to him that hath Riches, the Perpetuity and Continuance of them: And to him that is in Poverty that hath ſuch a line, he may expect better Fortune, eſpecially if this Line and its Branches be continued right and ſtraight, and not abrupted or broken.

13. A *Character* like a Sheild, trian-

triangle, or of a Sperical Form, on the Mount of the *Sun*, denotes an honeſt Life, and promiſeth *Perpetual*, and *Durable* Riches.

14. The *Letter* B. in the Mount of *Iupiter*, promiſeth much *Riches* and Great Fortune.

15. A *Character* like a *Croſs*, or Star, in, or near the Vital Line towards the Wriſt, promiſeth *Riches* in Old Age.

16. A *Star* or *Stars* appearing in the beginning of the Line of Life, or cutting the Vital Line eſpecially if two Stars appear, they demonſtrate the Perſon Glorous, Rich and Wealthy.

17. Many *Lines* from the Root of the thumb, between the thumb and the Line of Life, pointing towards the Ring-finger, promiſeth Great *Riches*.

18. A *Croſs* under the Natural Line, ſignifies the Acquiſition of Riches, but with great Labour and Induſtry of the Hand.

19. Eminent riſing like Caruncles, or Warts on the Line of Life, ſignifies Riches.

20. A

20. A Line pointing from the *Mensal*, between the Index and the midle finger, shews the person to be favoured by Fortune, yet certifies withal, that the person through dissimulation and flattery, useth one only Friend, as the rise to his Fortunes.

21. The *Mensal* or Table-line, ending between the Index, and the midle finger, promiseth a sufficiency of all necessaries, respecting Humane Life.

22. A *Line* falling between the midle finger and Ring-finger, touching the Roots, and joyned to another on the Mount of the midle finger, pointing to the midle finger, it indicates much Future Good; the same, if it point to the Mount of *Jupiter*.

23. A *Line* well disposed, well Coloured, and thick, beginning between the root of the Litte Finger, and Ring-finger, and from thence descending and pointing towards the *Mensal*, Declares an excellent State of Fortune, Good, Large, and Full of *Riches*.

24. *Lines* from the outside of the Percussion

Percuſſion of the Hand, Right, Straight, and extended on the Brawn of the Hand, if they be well Coloured, they promiſe Good Fortune to him or her that hath been long vexed with Bad.

25. The *Line* of the *Sun*, or Magiſtry, of Ingenuity, or Regallity, of Fame, of Honour and Riches, extending with a trine Proportion to the Root of the Annular or Ring-finger, conſignifies *Riches*, eſpecially if the Mount of the Finger be well formed.

26. A *Triangle* Æquilateral and a Semicircle in the Supream Angle, Annexed to the Vital, whoſe Points or Horns Reſpect the Vital Line, Denuntiate, a gradual Augmentation of Good Fortune.

27. *Lines* like *Croſſes* in the firſt joynt of the thumb, certainly ſignifie *Riches*.

28. Little lines well coloured paſſing from the Root of the Index, over the Mount of the midle finger, ſignifie Good Fortune; By how much the nearer they are, ſo much the more Good is Prenoted with

In-

Increaſe, and that he ſhould receive the ſame from ſome Excellent and Honourable Perſon, and theſe often ſignifie Eccleſiaſtical Honour, and Preferment.

29. A line or lines under the Root of the midle finger, tranſverſe without Inciſſion, or being cut by any other Lines, note much Good, and the Superlative of Fortune.

30. The Line of *Saturn*, running from the Wriſt, and continued, not Interſected, and of good Colour, Argues Proſperity, and Fælicity even unto Death.

31. The *Letter* D. in the Field of *Mars*, ſignifieth Good Fortune to him that hath it.

32. The *Saturnine* Line makeing a Trine proportion from the Wriſt, extending it ſelf ſtraight to the root of the Ring-finger, by the ſide of the Auricular or Little finger, deſigneth Proſperity.

33. *Lines* going from the Natural Line to the *Table-Line*, making a Triangle with the *Table-Line*, Goods and Riches to be given to him.

34. A

34. A *Star* in the Quadrangle, or Table near the *Natural* Line, promiſeth Riches and Subſtance in its defined time; If he have been Poor he ſhall be made *Rich* and want nothing, becauſe he ſhall enjoy the Wealth of others.

35. A *Red Star* in the midle of the Quadrangle and broad in the extremities; This Intimates a man infinite ſolicitous about ſuch *Riches*, which he ſhall never attain.

36. A *Croſs* in the Quadrangle, noteth Poverty in the firſt age, in the ſecond not over Rich, but in the third age *Want*.

37. The *Natural* line extending it ſelf over the mount or Percuſſion of the Hand circular, Denotes indifferent Riches in Young years, but in the laſt age, (without great Providence,) Want.

38. A *Right* line and of good colour, from the beginning of the Natural Line, and ending at the root of the Index, Promiſeth Riches, although Fortune her ſelf ſhould be oppoſite, yet chiefly in the firſt age.

39. The *Former* line, extended to the

the root of the *midle* finger, signifies *Riches* in the second age of life.

40. If the *same* line extend to the *Ring-finger* or the Little finger, then *Riches* will come in the last age.

41. *Four* lines equally distant in the side of the Mount of the thumb, towards the *Arm* or *Wrist*, extending themselves towards the most eminent parts of that mount, it is a signe of *Honour* and *Riches* in the first age, a Star there, *Idem.*

42. If the foresaid *Lines* are near the Juncture of the thumb, the former good Fortune will come in the *second* age.

43. If the *foresaid* lines are near the Nail of the thumb, then the said *Honour* and *Riches* come in *Old-age.*

44. *Several* lines in the *Wrist*, cutting themselves in a due proportionate distance. like Dice, or Chequerwork, promise *Goods* and *Riches* in *Old* age.

45. A *Star*, or *Triangle* in the Wrist, well form'd and dispos'd, denotes *Riches* in old age.

46. *Four* Lines in the Wrist cross the Arm, the two Superior next the Hand

Hand being larger then the other Inferiour, the inferiour next the Arme being Subtil and ſmall, they promiſe Subſtance, and Copious *Riches*, to midle age, but after midle age expect a Diminution of Riches, and debility of ſtrength.

47. The *Two* Inferiour Lines, if they are large and well formed, and the two Superiour be ſmall and ſlender, they denote *eighty* years of age, and that in the *Firſt* and *Second* age the Perſon ſhall Experience *Poverty*, after that Augmentation of Eſtate.

48. If the firſt *Line* be Groſs and the *ſecond* Slender, the *third* again Groſs and Full; and the *fourth* ſubtil and ſmall; In the *firſt* age is promiſed Fortitude and *Riches*, and in the *ſecond* age a deminution of both, and ſo likewiſe of the other, be they Full or Small, alwaies obſerving that the Groſs and Full Lines ſignifie good, and increaſe; And the *Small*, Diminution and Decreaſe of Good Fortune, and every line in the Wriſt repreſents the time of twenty years.

49. If the *firſt* line in the Wriſt be diſcontinued & crooked, and the

reſt *ſtraight* and *right*, Debillity and Egenity is ſignified in the firſt age, and the remainder proſperous and Happy.

50. If *Characters* like Angles be found in the Wriſt, or between the Lines, they denote debility of Life and Goods, and that the perſon ſhall be Laborious, without Honour, of mean Wit, and full of Vice.

51. A *Shield*, Triangle, or Sperical Form in the Mount of the Index, well formed and conditioned, if his Condition was never ſo Poor, from Infancy to the end of Youth, yet he ſhall be *Opulent* and *Rich*.

52. *A. B. C.* or *D.* In the Mount of the Little finger, Evil Coloured, they denounce Poverty to Midle-age, and afterwards *Riches*, to the *End* of Life.

53. The *Menſal* Line much Branchy, and the Branches tending towards the Superiour part of the Hand, they atteſt an affluence of all things, and the more the Branches are extended, the more in Old age *Riches* ſhall abound, but if they ceaſe their extention, the aboun-

dance

dance of *Riches* ſhall ceaſe.

54. *Slender* Branches in the end of the *Menſal* line, verging towards the Superiour part of the Hand being well coloured, they ſignifie a Reſtauration of Goods in the ſecond age of Life.

55. The *Menſal*-line forked in the ends, intimates the perſon to ſuſtain a laborious life, even untill *twenty* years of age, afterwards his ſorrows ceaſing, he ſhall experience much increaſe of *Good* Fortune.

56. The *Triangle* flexed, and higher then the Angle of life, it denotes Poverty and debillity of life, yet in Old age, he ſhall be delivered from his Penury.

57. *Branches* paſſing from the Line of Life, tranſiting the triangle, alſo cutting the Natural line, after Adverſity, Proſperity ſhall ſucceed.

58. *Croſſes* or Stars in the Mount of the Hand denote the acquiſition of *Riches* with great labour, but in *Old* age with *Honour*.

59. *All* marks upon the Mount of *Jupiter* which is the Root of the Forefinger, (except like Ladders or

Grid-irons) signifie *Ecclesiastical* Persons.

60. *Two* lines *cross* the mount of *Mercury*, the person is Fortunate.

61. Two *Stars* or *Crosses*, or little lines like Minnum's at the Root of the Ring-finger, on the Mount, promise *Wealth*, by Womens means.

62. Two *Lines* deep, and straight Crossing the first Joynt of the Ring-finger, plainly and certainly discovers much *Riches* by Wives.

63. The Letter *B.* in the Triangle promiseth *Riches*, and Familiarity with Princes.

64. A *Star* upon the Mount of *Iupiter* or the *Sun*, Promiseth Dignity Princely Regency, or a Crown.

65. A *Line* from the Root of the little finger, to the second or third joynt, of good and equal proportion and the Mount well proportionated, and not afflicted, promiseth Preferment, and Magistracy, to the Person.

66. Many *lines Short*, and even, cutting transverse, the midle *Natural* line, or the *Hepatick*, that person is put upon much business, and design-

ned

ned to places of Magiſtracy and Honour.

67. Many *ſmall* and clear lines in the finger of *Mercury*, the perſon is addicted to Muſick, and if he practice it, he grows rich thereby; eſpecially if he hath other good marks in his Hand; theſe lines alſo ſignifie one of a cloſe mind, and Secret Spirit.

68. The *Mount* of the thumb being full of little Rimularies or clefts ſignifies Fælicity and Good Fortune in Cattel.

69. In the *Figure* before going, obſerve the *Mount* of the thumb, and thoſe many groſs, ſhort and little lines within the Circle; This is the *Character* of an *Ungrateful* perſon, and one that will *Borrow*, or take all you will give him, but *Never* give you *thanks*, or *Pay*.

70. A *right*, *ſtraight* and *deep* line from the *Menſal* line, tending to the Root of the midle finger or very neer it, denotes great labour, care and curioſity in managing his affairs, which conſequently produce *Riches*.

71. Such

71. Such *Lines* as aforesaid, being two or three from the *Table*-line to the root of the midle finger, the more they are, the stronger is the aforesaid signification.

72. The *Mount* of the midle finger *smooth*, without lines, and well coloured, denotes a *quiet* and *peaceable* life.

73. The *Table* of the hand, *smooth*, & well conditioned, without *wrinckles Riwes*, or ill proportioned Lines denote a *quiet Peaceable* life, such desire peace.

74. The *supream* Angle conjoyn'd, directly opposite to the midle of the forefinger, signifies *Felicity*, an unblameable and *quiet* Life.

75. A certain Line or Lines, *straight*, *subtil*, and well coloured, tending from the *Mensal* to the root of the *Auricular* or little finger, denote *Virtuous* Resolutions in a man, and in a woman *Virginity* and *Chastity*.

The

The following Aphoriſms, and Hands ſhall Demonſtrate Poverty, Loſs, and Univerſal Misfortune, by Impriſonment, and many other waies.

1. A *Mark* like a *Ladder* depainted in the Mount of the forefinger, ſignifies a man Poor, ſuffering Loſs and Dammage.

2. The *Vital* Line *ſhort*, ſending Branches below, notes *Poverty* with ill Fortune, and to be deceived by his own Servants and Strangers.

3. The *Menſal* line ſending hairy branches towards the Table, denotes *Loſs*, *Miſery*, and ill Fortune.

4. The *Natural* Line touching (in circular manner) the *Menſal*, demonſtrateth great Loſſes and ſad misfortunes.

5. The *Menſal* Line *Naked*, without Branches, and touching the Root of the Index, Prognoſticateth

Poverty, Loſſes, Shipwrack of Fortune, and Calamities.

6. A *Semicircle* Groſs in the bottom of the Annular finger, Diſcovers an unhappy man, and of evil mind, and Reſolution.

7. The *Fingers*, ſtanding at a diſtance, and much diſperſt, notes *Poverty*, *Miſery*, and confident loquacity, as is manifeſt in the generality of Beggers.

8. Many *Little* lines on the *Mount* of the midle finger, and more then any other place, eſpecially the Line of *Saturn* deſcending from the Wriſt to them, denotes the man alwaies Converſant in continual Labours, Sorrows and Troubles, and oppreſt with *Poverty*; If it hap to *Princes* it hath the ſame ſignification, for many Princes having the Mount of *Saturn* Conglomerated with many lines, have been expulſed their Pricipalities, and Poſſeſſions, and this is chiefly to be underſtood of *Saturnine* Infortunate *Perſons*.

9. The *Menſal* cloſing and making an Angle with the *Natural* line,

line, denotes a *Deminution* of the Goods of Fortune, as oft hath been experienced.

10. Many little lines interſecated in the mount of the thumb, being not ſtraight nor perpendicular, indicates a man ſuffering many things for *Riches*.

11. *Four* marks or Foſſulaes, like *Punctts* in the Palm of the hand, being blackiſh, Prenote tribulations, and *Poverty*.

12. *Certain* Crooked uneven lines in the Mount of the Hand, near the Natural line, and a certain line ſeperating from thoſe lines towards the Wriſt, ſignifie a man alwaies a borrower, never intending to Pay, but ever remaining a Miſerable Debter.

13. A certain Oblique, Crooked line in the midle finger, declares a Perdition and loſs of all the Donations of Fortune, as alſo of Honour and Riches.

14. A *Triangle* in the firſt Joynt of the midle finger, threatens Detriment, and the higheſt of Misfortune.

15. A line Semi-circle, and gross, extending from the *Root* of the Ring-finger, to the midle of the same, noteth the Person to abound in *Debts*, of evil Qualities, and Unhappy, and of most Malignant Spirit, and if such a line be found under the Root, upon the Mount of the same finger, and the mount be raised and well conditioned, it shews a man able to shun the aforesaid evils, by his own Diligence and Industry: The same may be said of any the other Fingers, if the like Characters be there found.

16. A *Line* in the beginning of the *Vital* line extending towards the Concavity of the Hand, threatens *Poverty* and much ill Fortune.

17. The *Rascetta* Oblique discontinued, and Intersected, attesteth a miserable Vagabond.

18. *Lines* intersected like a Gridiron, in the Mount of the Index, denoteth *Misery*.

19. The fingers gross and short, with great joynts, promise Misery, and ill Fortune, and he that hath the last joynts thick, and Everst, turning back-

backwards, such a one though he were Rich, yet in Succession of time, he shall become *Poor* and *Needy*.

20. The *Table* line directed to, and ending in the Root of the midle finger, it signifies Want, Ignomy and shame.

21. The *Mensal* line divided by certain little Lines, signifies the loss of Goods, by reason of enemies, but if those little lines transit the *Mensal*, and pass over it, then this prejudice by Enemies is now in Acting, or hath lately been; (Note) that this Table line ought to be profound of good Appearance, free from Crosses, and well coloured; being so, it signifies good, but being otherwise the contrary: We are to note that the *Antient Fathers*, as also the *Modern Writers*, Fully agree that the Table line hath the signification of Enemies, and so the *Mensal* line and the Quadrangle, are the Ostensive marks of enmity.

22. The *Natural line* passing the concavity of the Hand, denoteth some hardship, and a Careful Laborious life.

23. The

23. The *Nails* plain and pale, teſtifie misfortune.

24. The Letter *E.* in the Triangle of *Mars*, notes Adverſities, and Experience of many Evils.

25. A *Croſs* in the Quadrangle, being of Evil Diſpoſition and colour, Crooked, Winding, Wrinkled, and unequal in form, is a very bad ſigne.

26. *Branches* in the end of the Vital line virging toward the Wriſt, threatens *Poverty* and misfortune, eſpecially in Old Age.

27. *Fleſhly Nodes*, or riſings in the skin, ſuffuſed on the Root of the Index-finger, unto the ſecond joynt, or about the midle of the finger, ſignifie *Inordinate* Labour, continued *Painfulneſs*, and Adverſity of Body, every one of theſe Joynts being unfortunately marked, ſignifie *Misfortune*, according to the ſignification of the *Planets*, to whom theſe mounts are appropriated.

28. The Line of the *Sun*, Oblique and ill Poſited, by reaſon of the Eſſentiality of place, and that it be contexed, and obſeſſed with other lines, it denotes Misfortune with *Princes*,

Princes, and therefore they want the Preſence and Converſation of *Princes*, who have ſuch a line, they are not *Good* for Courtiers.

29. Such a *Line* croſſing the *Menſal*, and ſtretching over the Mount of the *Annular*, unto the Root thereof, denotes the Infortune of Enemies, as alſo Defamation and Misfortune with Princes.

30. The *Line* of the *Sun* is of greater Vigour and Efficacy than the other lines cutting it, therefore it being moſt conſpicuous, denotes *deliverance* from misfortunes but obſerve how many lines croſs the Solar line, ſo many Bitter Enemies they are, greater or leſs Portended, according to the preſent Magnitude, and Parvity of the lines; Some are of Opinion, that when this line is cut or broak off, or diſcontinued, and no Branches cut or Interſecate the ſame, that ſuch a one will ſhun the preſence of his Prince, as apprehending his life in danger, and the more he fears and is in danger, the more pale the lines are in colour,

31. A *Scale*, or ſteps like a Ladder

der, in the *Mount* of the *Index*, if there be Hollows and Sciſſures annexed, with many tranſverſe lines, this argueth Dammages, Perſecutions and Snares of Great Princes.

32. *Four* or *Five* lines cutting the *Table* line, againſt the Mount of the midle finger, denote Labours, Anxieties, and troubles by Princes or Great men and *Loſs* of Subſtance.

33. *More* lines in the Mount of *Saturn* then elſewhere, threatens Loſſes, Labours, and Inconveniencies.

34. Fingers thick at the Joynts, and *ſmall* elſewhere, denote a Laſcivious Perſon, and one that uſeth all means to get in Debt, but never cares to come out of it.

35. The *Via Lactea*, or a line extending from the Wriſt to the root of the Little finger, marked and cut with croſs lines, Prognoſticateth Hurt, Loſs, Dammage and Misfortune by Women, and their means.

36. The *Mount* of *Venus*, Eminent and ſwelling, ſoft, and tender, beſet or croſſed with many lines, Chequer-like, argueth much evil to a man, by reaſon of Women, in Reference

ference to his Houſe and Family.

37. A *Semicircle* line in the Triangle, near the Supream Angle, whoſe Horns verge towards the fingers, note Troubles and Diſturbance about Houſe and Family.

38. *Many* lines extended from the *Menſal* line, to the Root of the midle finger, ſhews Troubles, Sorrows, and Afflictions. he which hath ſuch lines, oft ſuſtains Captivity, Impriſonment and Wounds; So many Lines as paſs through from the *Line* of *Life* to the Root of the finger, ſo many times the Perſon ſhall be put in Priſon, but if they go not quite through, the party may be Arreſted, and in danger of Priſon, yet not be put in Priſon.

39. *Lines* from the Hollow of the Hand cutting the Table-line, and extending beyond the Juncture of the midle finger, were he *General*, *Prince* or *Emperour* of the whole World he would *dye* in Bonds.

40. The *Mount* of *Saturn* depreſſed, pale, ſhews the party ſo unfortunate, that he hardly ſcapes a Priſon under-ground, a Dungeon.

41. The

41. The *Line* of *Saturn* from the Wrist, transiting the Mount of *Saturn*, touching the Root of the midle finger, threatens Imprisonment, and usually in a Tower, or Ruine; *Stars Crosses*, or Ill marks upon this Mount of *Saturn*, signifie the same.

42. *Certain* little lines by rowes, ascending from the Wrist over the Mount of *Venus* to the Root of the thumb, signifie the party to be spoyled, Robbed, Taken, or Banished by his Kindred, Neighbours or near Acquaintance.

43. An *Oblique* line, discontinued, and cutting the Triangle, denote a person of a Blockish Condition, Obtuce wit, and Obnoxious to Imprisonment.

44. *Two* lines extending from the Wrist to the Root of the little finger, bespeak a man a Vagabond, Servile & subject to great Captivity.

45. *Observe* how many lines cut and cross the Table line, over against the Mount of the midle finger, so many times will he be injured, Stopt or Robbed by High-way-men or Murtherers.

46. A

46. A *Line* groſs in the midle like a hole or holes, Pitted, from the firſt joynt of the little finger to the ſecond, denotes a Thief, and that ſhall ſuffer Puniſhment by the ſame.

47. A *Hole* or *Dent* in the midle of the *Natural* Line, deſcribes a Thief.

48. A certain *Crooked* obſcure line in the Root of the little finger, declares a vitious Perſon, if it extend far towards the midle of the Hand, it denotes a Thief, or one that ſhall ſuffer becauſe of Suſpition of Theft.

49. Right lines between the firſt and ſecond joynt of the forefinger, look how many lines are there, ſo many Wounds on the Head the perſon receives.

50. *Two* lines tranſverſing upon the the *Mount* of the thumb, that party will be Unfortunate, having great, ſtrong and powerful Enemies.

51. *Crooked* lines in the ſecond Joynt of the Ring-finger, ſignifies a Wound, or Bite by a Horſe.

52. The *Table* line joyned to the midle *Natural line* near the Supream Angle, making an Angle therewith, threatens

threatens so great Misfortune that the person shall be *weary* of his life, and *wish* he had never been born.

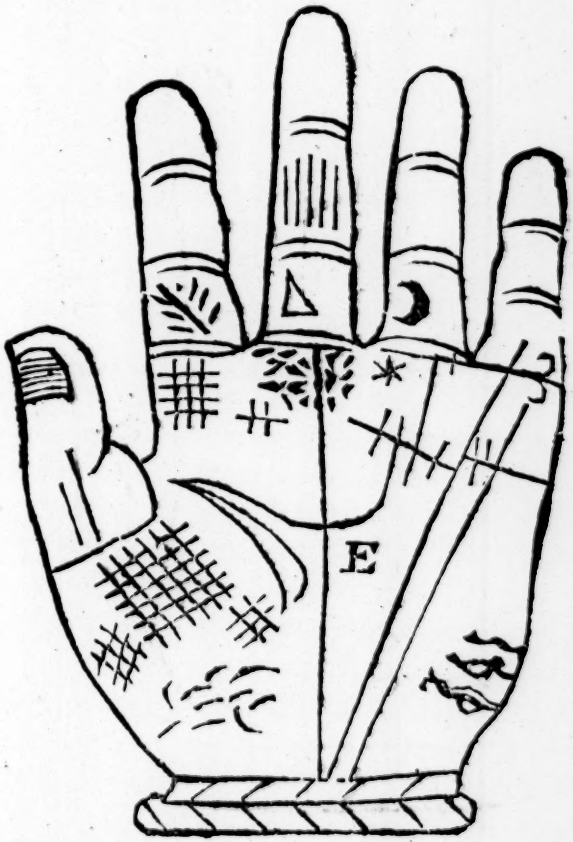
53. *Two* lines between the first and second joynt of the thumb, signifies the person to be given to *Play*, and shall incur great danger, dammage and Peril thereby.

54. *More* lines in the finger of *Saturn* then elsewhere signifies *Poverty*, wrath and lasting anger.

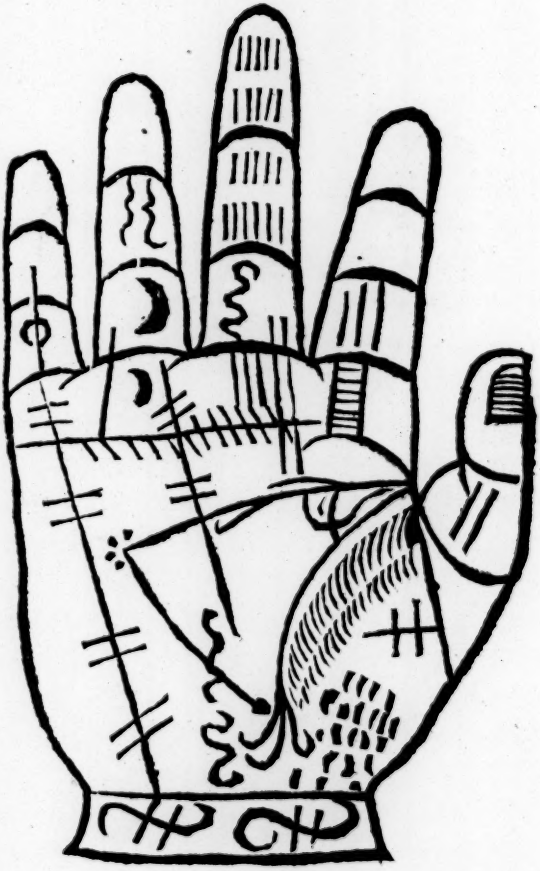
55. The finger of *Saturn* fuller of lines then others, denotes a great Passion and Imperfection of the Nerves, Inclination to the Palsy.

All

These two following Figures, In all their Characters, denote Poverty Want, and ill Fortune.



Signes of Poverty and ill Fortune.



ALL Persons by a certain *Natural* Inclination, greatly desire to know the *Length*, and *Period* of their *Lives*; Therefore shall this in the Next place be the Subject of our Discourse, for if the life of a person appear by the Hand to be short, Its in vain for the *Chiromancer* farther to Examine as concerning his State, Future Condition, Ingenuity, manners, Preferment or the like, or of any thing tending to a Long Life, that cannot be accomplished in a *Short*, and indeed this ought to be the *first* Observation we make in the Method of Judgement.

But before we come to the perticular Demonstration of the signes of Long or Short life, its necessary to propose these ten following general Rules.

First, When it haps that the *Vital* line, or Line of Life, be disjoyn'd or discontinued, and that discontinuation of the Branches extend towards the mount of the thumb, and there desist or end, it sheweth the *Period* or term of life there to end, according

ding to the Dimensions of the hand, in the measure of time before treated of, although the *Saturnine* line be continued, and many other good marks appear in the hand.

Secondly, When the line of *Saturn* suffers a Fraction, and is broken off in the hollow of the hand, before it touch the *Natural line*, and there appear Branches in or near the *Natural*, its alwaies a signification of Eminent Peril of death, by reason of some Infirmity, or Acronick Distemper, and it is a receav'd Opinion that circular figures in the *Natural line*, intimate *Murther*, yet there be very few that well, or any whit understand this Position.

Thirdly, Its to be noted that the *Saturnine* line most commonly supplies the place of the *Vital* line, principally when it is bowed and reflexed towards the Superiour part of the Wrist, above the Mount of the thumb; and the Natural line appeareth in or against the place of that Fraction, inclining towards the *Saturnine* line, and when the *Saturnine* line by Circumflection which it makes

makes about the Mount, inclines towards the inferiour part of the Wrist, it signifies the longer life.

Fourthly, It is to be noted that about the Roots of the Fingers, are those lines and Characters that Denote Hurts and Wounds in the whole Body, as those in the Root of the *Index* or forefinger, shew Hurts or Wounds on the Head; On the *Midle finger*, on the Breast; On the *Ring-finger*, Wounds and Hurts about the Reynes; On the *Auricular* or *Little finger* those Wounds that may hap to the Arms, Hands, Leggs and Feet, the *Parts* of the Body are to be observed, according to the Position of the Characters before named, as they incline to *One* part *more* then another; As those marks about the forefinger, if they appear about the midle of the Root of the forefinger, then they shew wounds on the Head, towards the hinder part, the *Occiput*; If they appear on the lower part of the mount towards the Midle finger, then they denote wounds towards the Forehead, or Neck, and by so much as they

they incline nearer the midle finger by so much they shew Wounds nearer the Shoulder, that have been, or will be. Those Characters as shew *Wounds*, on the *Breast*, are the *Lines* on the *Root* of the midle finger, and if they incline to the Anterior part next the forefinger, then they denote Wounds on the Breast, If on the midle of the Mount, then on the Back, or Back-part, or sides, between the Back and Breast, as their Position is from the midst of the Root towards the Ring-finger, in like manner are we to judge of those that appear on the Ring-finger, and from the midle of the root to the outside towards the *Auricular* or little-finger, these denote usually Infirmities or Hurt in the Genitals, and those which are near the Root of the little finger, signifie Wounds on the Thighs or Hipps, and those on the midle of the little finger, signifie Wounds, or Hurts on the Feet, and the nearer to the lower part of the root, or outside of the hand, the more near to the lower part of the Foot, or Toes, Knees, or Ancles, which

which are the lower part of the Thighs, and Leggs.

Fifthly. Thoſe lines Figurated in the Vital line, as they conſtitute divers Forms, ſo they have Different Significations; When they make a long form, and are not like Trenches, but appear as a formal line, ſo far as they go, theſe ſignifie wounds by Iron, if Circular or Semicircular, then wounds are generally ſignified, if like Trenches in the Vital line, they ſignifie Blows or Hurts by ſome other means, but leſs perilous, as to the matter of life, but if they appear not ſquare or long, but like Pits, or Holes, and look withal red, then they ſignifie Bloes, or wounds in the Head, or death

Sixthly. Many are miſtaken in the terms of *Tumida*, or Swelling, and *Groſſa* or Broad, belonging to the lines, ſuppoſing theſe terms to ſignifie one and the ſame thing, when as they much differ in their Signification, a line is ſaid to be groſs when it is deep, & when it keeps the ſame latitude in the ſuperficies, as it hath in its profundity, but a line is ſaid to

be tumid or swelling, which hath somewhat of depth, and spreds in the Superficies, and is Dilated towards the *Palm*, the *Natural* line possibly may be found *tumid* in the beginning and end, and hath in either, (in a manner) the same signification, but if it be *tumid* in the beginning, it hath the more malevolent signification, it signifies *blood*, and that the party shall desperately wound others, but when in this tumidity there appear little trenches; somewhat Circular and of Evil Appearance, this signifies *Murther*, & the more of these marks, the more Murthers are signified; The same Evil is signified when the Supream Angle is somewhat disjoyn'd or seperate, and that space seems to be *Callous* with certain little Fossulaes, or Trenches, of which let every one beware.

Seventhly. We are to understand, that as oft, and wheresoever we find the principal lines *Bifurcated*, they commonly shew duplicity of heart and mind, and chiefly according to the signification and nature of those lines, yet this hath not alwaies its signi-

signification, for whensoever the Vital line is forked in the beginning, it signifies Honesty, Justice, and Fidelity, the reason is, because it shews a man *Callid*, Astute, and secret in his carriage, but when the Vital line is forked in the *End*, it is not much commended by the *Masters* of this Science, the Reason is, because in the beginning of the Vital line, the first and second age of man are Demonstrated, in which times the Power and Virtue of Natural heat abounds, by which means, they are strong, and will not permit themselves to be Occupied in Sordid and Vile Actions, because the Vigour and Vertue of Natural heat Predominates, Humidity, and Frigidity, which are the causes of Infirm, Weak Actions, and Instability in Youth; which Vigour is not retain'd in age, from whence it comes, that they that have the Vital line forked in the end, in Youth are rendred unfaithful, unstable, and not to be *trusted*, as serious Friends; for this *Bifurcation* at the end denotes much *Frigidity*, which is onely proper for age,

therefore in age this betokens good, because it denotes a Refrenation from rash Actions, and the temper most proper for age.

Eightly. The *Liver line* in any manner forked at the ends, signifies alwaies Evil, because it denotes an Evil Complexion, and an impotency of Natural heat, from whence proceeds Malignity, and double deceptious dealing.

Ninthly. The *Natural* line forked towards the Percussion of the Hand, signifies alwaies Evil, and if it be not by little Branches united to the Vital line in the Supream Angle it implies a Laborious, and a troublesome life.

Tenthly. And lastly, we are to remember and heed, that whensoever we observe any line that indicates long or short Life, we are to have recourse to the *Vital* line, according to which proportion, comparatively the line is to be judged, as we have taught in the Rules of Mensuration, Thus far in general.

In

In the next place, As all Men have a a Desire, and Propensity, (by Natural Inclination) to know the Period of their Lives, whether Long or Short Life, For if short life appear, in Vain is it for the Artist to make any proceed in the State, Condition, Manners, and particulars of the person; Therefore we shall Insist on these Particulars, And first of long life.

1. THe *Line* of *Life* extending to the Wrist, continued, and of equal Latitude, decently Broad, Deep, and Equal, and well coloured, notes a long life.

2. If the *Line* of the brain, of Sence, of the Head, and midle Natural Line (which are all one) as are declared in my first Volumn of *Palmistry*, be of good and equal Latitude; Profundity, well articulated, Extended to the top of the Mount of the Moon, or Percussion of the

Hand and not beyond, this promiſeth long life, and giveth ſtrength, and audacity; If this Natural Line in the Superior part conſtitute a right Angle, or near unto a right Angle, it ſhews long life, but if it make an Accute Angle with the Line of Life, the perſon ſhall be of a Crafty, Fearful, and Wavering unconſtant Nature.

3. The *Line* of the *Liver* ſufficiently long, (that is to ſay) Extending to the midle of the Natural Line, Deep, Large, Continued and well Coloured, it denotes a good Liver, and of good Digeſtion, and ſo conſequently *Long* life, if the Baſis of the Triangle (which this line makes) be right and large, and in the midle a little divided with certain ſmall Rimulaes and of good Colour, it atteſteth a good Diſpoſition and long life.

4. The *Right Angle* ſtraight, well appearing and of *good colour*, denoteth goodneſs of the Heart and Blood, Strong, Vigor, and Vitals, and ſo by Conſequence long life.

5. The *Left Angle* right, or near there-

thereunto, ſnews a good Conſtitution, together with long life.

6. The *Hands* big and well proportioned in every part, according to Quantity and Quality, argue a good Complexion of Humors, and ſo conſequently length of life.

7. The *Hands* fleſhly, and contracted with a good ſolidity, demonſtrate a long life.

8. If in the *Midle* ſpace, between the lines of the Triangle there be a plain and ſmooth place, and well coloured, it manifeſts a good and ſound Complexion, and conſequently length of life.

9. The *Line* of *Saturn* ſtraight, not interſected, and joyn'd to the midle Natural line, againſt the finger of *Saturn*, or Extending it ſelf neer thereunto, the Triangle it makes, keeping its due proportion, dictates a long life.

10. The *Table* of the hand conſtituted with equal ſpace, Indicates a good Complexion, and ſo conſequently a long life.

11. A *Certain* line paſſing from the Wriſt through the Concave of

the hand, toward the Mount of *Mercury*, (called by ſome *Via Lactea*) continued, and converſe with the Natural Line, witneſſeth a good Conſtitution, with Agility of mind and conſequently length of daies.

12. The *Menſal* line continued ſufficiently long, Deep, Broad and Straight, ſignifies a Nature ſound, of good Digeſtion, a right proportion of the Radicals, and Vitals, and conſequently long life; It is to be obſerved that the term or end of this *Table line* is perfected two waies, Some ſay if it end againſt the midle of the Mount of the midle finger, Diametrically, its of the *Beſt* ſignification; Others, that if it extend or touch the beginning of the mount of the Index, eſpecially if it incline towards the root thereof, its of ſpecial ſignification: But either of theſe Opinions are true, and the termination or ending good, ſo the line be of equal form, and well coloured.

13. The *Space* of the Wriſt clear, and well coloured, ſignifies a good Complexion, and by conſequence, length of life.

14. The

14. The *Tubercle*, or Mount of the thumb, decently Round, fair and well coloured, with a good complexion, confirm a long life, the same when all the *Mounts* of the Hand and Fingers are of a decent Eminency, and well proportioned, they indicate Long life.

15. The *Triangle* Æquilaterally and well proportioned, if it be of clear, fair lines, and well proportionated, it is a signe of equality of Humors, good Temperament, and so consequently long life.

16. The *Sister* of the Line of Life, arising from the Supream Angle, passing by the Mount of the thumb, and extending near so far as the Wrist of the hand or thereabouts, it is a sign of *Long* Life and Luxurie.

17. *Corvus* Is of opinion that when the Natural Line passeth the Mount of the Hand, it argueth long Life with Want, Poverty, and evil Complexion of Humors, for Nature is signified to be superfluous herein.

18. Few lines in the Mount of *Venus*, or the thumb, shew a rarity

of Infirmities, Health of Parts, and consequently long life.

19. The *Table line* casting two or more Branches to the midle of the Index, and line of life, argues long life.

20. *Teeth* Big, Thick, or long, argueth *Long* life, no principle cause impediating, for amongst the *Physiognomists* there is not a signe of such Excellency and Valour, as that which concludeth simply without any other Additional Significations, because it shews the specifical and Occult virtue to be well fixed, and also representing the Vivacity and strength of the *Radical* Moisture, and the Vitallity of the *Natural* Spirits; as also the Spermatick Spirits from the first of Generation. It oft-times is the Practise of Ignorant, Illiterate people to judge of the length of life, without the concordency of Causes and comparing one to another, as likewise it is an Errour in them that Pretend to know the Period of life by any other means, then by those Grounds and Rules of Mensuration before in this Work propos'd, the Com-

Comman way that *Tricaſſus Cochles*, and others have uſed, refer to the common ages of man ſeventy years, beyond which they give no Grounds or Rules of judging, when as we ſee by Experience that many perſons live to Eighty, Ninety, or an Hundred years, which by our Rules of *Menſuration* may be obſerved upon the line of *Life*, many who might happily protract their Daies to a great age, by *Intemperancy*, Anticipate the ſame, and through *Indiſcretion*, abreviate and ſhorten that *Sweet* time which otherwiſe they might comfortably Enjoy, would they with *Reaſon* reſiſt their *Natural* Inclinations, therefore we ought not *raſhly* and unadviſedly judge the the time of *Life*, becauſe the Almighty hath determined the Period, beyond which a man cannot paſs, as he hath likewiſe delienated in the hand as may plainly be read, but tis no where ſaid, that a man may not abreviate by anticipation, the time of his life if he reſiſt not the Exorbitant Inclinations of Nature, wherefore in judging of Life or Death, let

our

our reason carefully discern, between a man of a Temperate and Intemperate life.

Ecclesiastical Preferments.

21. *Fair* Lines in the *Root* of the Index or Fore-finger, arising from the Root of the Finger over the Mount, or stretching towards the Root of the Finger, from the Supream Angle, declares long life, Ecclesiastical or Law-Preferments.

22. *Two* or three little lines from the Root of the Fore-finger, or lines Paralel, or a perfect Cross, or a Star, or a round Sperical Figure, all argue *long* life and Eccleiastical Preferments, to *Prelacy* or the like.

Fortune by women.

23. A Star without side the Index-finger, discovers a Man to be Luxurious, yet shall have good Fortune by Women, and come to great Honour and Riches by them, and long life.

24. The Letter C. or a Semicircle on the mount of *Jupiter*, promiseth long life and good Fortune, and Riches by Women.

25. Certain little lines Parallel to each other on the Mount of the Annular, or Ring-finger, or little lines

lines like Croſſes, or Stars, promiſe Riches and Good Fortune by Women.

26. Two lines deep and ſtraight on the firſt joynt of the Ring-finger doth moſt certainly promiſe much wealth by wives. *Of ſuch that ſhall receive Inheritances by the death of others.*

27. *Four* lines going over the wriſt tranſverſe and ſtraight, ſignifie Honour, Riches, and Inheritance by the death of others.

28. If there appeare on the hand near the wriſt a triangle, or two, with Stars or Lines, and make an Accute Angle, theſe ſignifie long life, and great Inheritance from or by the dead, and promiſe in age, *Honour*, *Riches*, and a *Quiet life*, and the more good, the more *Angles*, *Lines*, and *Stars* are found therein.

29. *Two* lines from the firſt joynt of the thumb, towards the Line of Life, theſe promiſe great Inheritance by Succeſſion from the Dead, but if there be but one line, then ſmall Inheritance is ſignified, but the more in number they are, and of Good Appearance the more Greater Good they Signifie, yet not

not without contentious Law-ſuites, and Controverſies.

30. A Star in any part of the Triangle, promiſeth the Party to gain Inheritance of the dead, and the more Stars the oftner, as in the Figure following.

31. The *Siſter* of the Natural Line (as in the Figure following) clear, and well appearing, ſignifies Inheritance to come, how much the better the lines appear, ſo much the greater the Inheritance.

32. *Various* lines, Chequer-wiſe, appearing in the Wriſt, at a formall diſtance, Prænuntiate Inheritance to come.

33. A *Star* or Triangle in the Wriſt of the hand, Preſages Future Inheritance but not till Old age, or thereabouts.

Of the quantity of Wives or Husbands.

34. *Lines* Extending themſelves from the Root of the thumb, over the Mount thereof, ſo many as there are in the hand of a man, ſo many *Wives*, or *Women* as Wives he ſhall have; The ſame in a Woman, ſo many *Husbands*, or Lovers-like husbands ſhe ſhall have, if theſe lines be

be right extended and fair, ſo many *Wives* or *Husbands*, the perſon ſhall be married unto; but if one line be greater then the reſt, then the Man ſhall have one *Wife*, or the Woman one Husband, greater in Riches and Dignity then the reſt.

35. As many *Lines* as cut the firſt Joynt of the Ring-finger, (as appears in the following Figure) ſo many Husbands or Wives ſhall the party have.

36. *Lines* on the Mount of the hand at the end of the Natural line, (as in the following Figure) ſo many Lines as there are, ſo many Friends it promiſeth, of Strangers. *Friends.*

37. But the like lines inclining towards the Wriſt, declares ſo many Friends of the ſame Nation and Countrey.

38. *Certain* little Lines cutting the Line of Life, being well coloured, ſo many as there be, ſo many Sons they promiſe, both in the Hand of man or Woman. *Sons.*

39. A certain line, *Right Subtil*, and well *coloured*, extending from the Menſal line to the Root of the little finger *Chaſtity.*

finger, noteth in a woman Virginity, or Chastity.

40. A neat equal line transiting the Mensal line from the Natural, towards the Auricular finger (as in the following hand) denotes *Virginity*, and *Chastity*, and the Grosser, and more Equal the line is, the better signification it hath.

Easy Delivery. 41. That *Woman* who hath the Principal Lines strong, keeping a due proportion, and proper terms, all the lines being straight and fair, these presage *Safe*, *Quick* and *Easy* Deliverance in Child-bed.

42. The *Palm* of the Hand, long and broad, shews Facillity in Child-bearing.

43. The *Triangle* straight and well disposed in the Hand of a Woman, Indicates to her Ease and Speed in Delivery.

Fidelity. 44. A *Round* Sperical Mark, or a Triangle in the Mount of *Iupiter*, denotes Wisdome, and Fidelity.

45. The Letter C. on the Mount of *Venus*, denotes a person Faithful and true.

46. The *Vital* line straight, subtil

til and well coloured especially towards the supream Angle, noteth a Man of sound Councel, of a subtil Intellect and faithful.

47. The Right Angle straight and well appearing, argues a good Complexion, good Manners, and Consequently Fidelity.

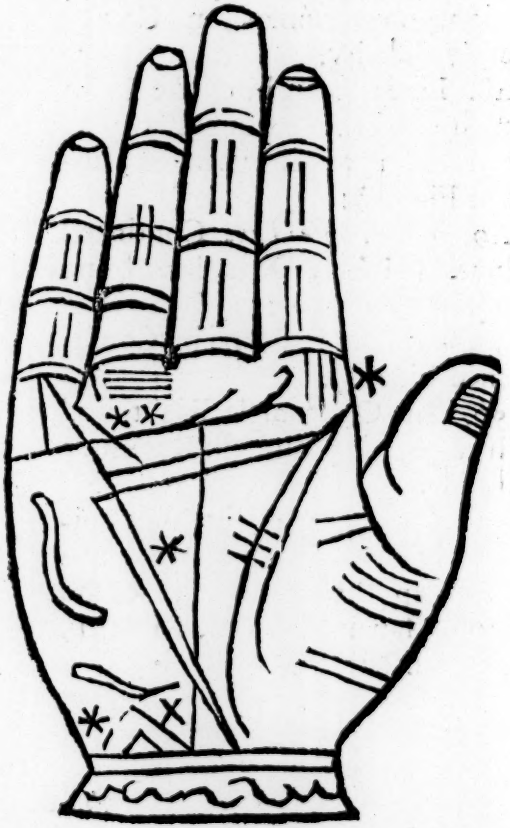
48. Lines branching like Palm Branches in the beginning of the Natural line, verging upwards, indicate Fidelity.

49. The *Table Line* Continued sufficiently long, Deep, Broad, and Straight, denotes a good Complexion, Good Nature, and by Consequence Fidelity.

50. The Quadrangle Right, and well coloured, promiseth Rectitude and Fidelity.

51. Two lines Sraight, and equidistant in every Juncture of the fingers, except the thumb, signifies the Person, Man or Woman, Faithful, and of much truth.

This Hand Contains all the Significations Of the Foregoing Aphoriſms which ſignifie Long Life.



Characters and Marks in the Hand that ſignifie ſhort Life, Luſt, Concupiſcence, Whoredome, and many other ill Qualifications. Behold the Figure following.

1. THe *Natural* line not paſſing the Diameter or midle of the mount of the midle finger, ſignifies the party to dye in youth.

2. The *Midle Natural* line, pale of Colour, ſubtil and ſmall, argueth debility and weakneſs of the Brain, and complexion, and ſo conſequently ſhort life.

3. A certain little Croſs in the end of the midle Natural line, oppoſite to the midle of the midle finger, or the Ring-finger, ſignifieth death within a year or thereabouts.

4. A Sperical Figure like a round (O) or a Figure like a Y. near the Vital line, diſcovereth many weakneſſes and Infirmities if it be in the ſupe-

ſuperiour part, *i. e.* In the beginning of the *Line*, it ſheweth them paſt, if in the *Inferiour* part, it noteth Infirmities to come, and death nearly approaching, if in the midle of the Vital Line, it diſcovereth the party to be afflicted with preſent debillities, and Infirmities.

5. The *Midle* Natural line tranſiting the Mount of the Hand, implies Brevity of life, and the party to be much afflicted with Rhume in the Head, and the more it deſcendeth to the Inferiour part of the Hand, *i. e.* the outſide of the hand, the more ſpeedy death it ſignifies, but from a Wound.

6. The *Menſal* line making an Angle with the Natural line, indicates a ſhort life.

7. The ſhortneſs of the Vital Line, indicates a ſhort life, unleſs there be a good appearance of the Siſter of the Line of Life, or any other ſignificant Line.

8. An imperfect Triangle in the hand, not appearing alike in any part, affirms ſhortneſs of life, eſpecially if the lines be ſmall, fracted or hairy.

9. The

9. The *Table* Line bearing an unequal Distance from the Natural line, discovereth an evil, and bad Complexion in the party, and consequently Short life.

10. If in the midle space between the Triangle Lines, there be not a comly plainness, but of Evil Aspect and colour, it denoteth a defect of Heat, and so consequently brevity of life.

11. The *Mensal* line not keeping a Trine Proportion, being Evil Proportioned and Evil Coloured, Fracted, or Hairy, is a Signe of *Short* Life.

12. The *Hepatick* or Liver-line, not observing a Trine Proportion, and being intersected with many little small Lines, is a signe of a short Life.

13. The *Teeth* Rare and small, denote brevity of Life.

14. The *Line* of Life continued, Broad, Deep and well coloured to the midle, or more or less, shews health to that time, according to the usual proportionate time in the foregoing Mensuration.

15. Let

15. Let what signes of Death will, be in the hand, if the Triangle be found equilateral and well proportioned, there is less danger.

16. The *Sister* of any line being directly against the fraction of any line, much abateth the malice, and the evil signified thereby.

17. Two *Sisters* of the line of Life, on both sides a Fraction in the Line of Life, do consolidate the line, and signifie the less prejudice.

18. It is not to be Forgotten that the Position of the *Mensal* or *Table* line, in its *Continuation*, *Discontinuation*, *Obliquity*, *Punctation*, and *Fraction* is the *Radix* and signal of Sicknesses and Imperfections.

19. A *Figure* like a Ring-worm in the Mount of the Thumb Indicates much Sickness if not Death.

20. A *Gross* line coming from under the Thumb, from the outside of the hand, cutting the Vital and Natural line, in the manner of a Semicircle, threatens untimely and suddain death, by Intoxication, Poyson or the like.

21. The *Vital Line* interrupted, and

and reflexed towards the Mount of *Venus*, noteth a mortal infirmity, but if it have Branches, it is the better, behold the Figure.

Signes of short life.

These

Theſe following Aphoriſms, and anſwerable Characters in the Figure foregoing, in the hands of Women, denote Luſt and commonly Whoredomes.

22. A Line Groſs, and Crooked from the Root of the Little finger to the Menſal, Denotes a perſon of light behaviour, and moſt commonly a *Whore*.

23. *Lines* Chequer-wiſe in the Mount near the wriſt of the Right or Left Hand, Denotes *Women* Superlatively Luſtful, with *Infinite* Apperency and Deſire to Love the Company of Men, and ſo Luſtful as to Delight in nothing more then Variety, and not ſatisfied in Stuprating, and Proſtituting themſelves, but chiefly if theſe be of various form and colour.

24. Little red Punets or Points in the root of the Little finger, clearly denotes *Whoredom* and *Baudery*, and the more they are, the more unſa-

unſatiableneſs is Signified.

25. A *Croſs* in the Mount of the Hand, near the Wriſt, and the Vital Line, whoſe Branches being interſected by another Line, Declare the moſt of Wickedneſs in a Woman, ſhe is Superlative in *Whoredome*.

26. A thick, dark *Redneſs* of the Skin in the Face, not clear, implyeth great Luxury, and argueth a *Woman* to be given to Gluttony and Drink, and the more it is of this Nature, the more ſhe is Luxurious.

27. The *Via Lactea*, or *cingulum veneris* in the Hand of a Woman, denotes her Venerial.

28. The *Table* line Forked at the end towards the forefinger in a woman, ſuch is, or will be a Cuckquean or Lemmon.

29. The *Natural* Line forked in the end towards the Liver-line, denotes a light perſon.

30. The *Vital* line, in the ſuperiour part Red, and Crooked, ſignifies Luxury.

31. The *Siſter* of the Vital Line, upon the Mount of the thumb, long and reddiſh, is the ſignal of one that is Whoriſh.

32. The Mount of *Venus* high, and Elevated with a Multitude of Cross irregular Lines, is a signe of *Lightness.*

33. The *Table* line *Small*, and *Forked*, and the Mount of *Jupiter* Eminently rising, in the Root of which are little Marks like Pricks, differenced a part, usually signifie a man to have more then one Wife, and a woman to have more then one Husband.

34. A *Little* Cross between the first and second joynt of the Fore-finger, denotes great strength, and desire to Luxury, and the man to be a *Mastuprator.*

35. Two or three *Stars* or more, upon the Mount of the Thumb near the arm, denote Defamations, and Accusations, by reason of women, let such be the more wary of their Company.

36. The *Line* called *Via Lactea*, in both Hands, Conspicuous and plain, is a very great signe of Effeminacy.

37. The *Tubercle*, or Mount of the thumb, Craticulated like a Grid-

iron

iron, or Chequer-work, signifies that person shall bring himself to Poverty and Want; the same if the like figures be upon the Mount of the little finger.

38. A *Line* Extended from the Wrist over the Palm of the Hand, towards the Little finger, called by the *Arabians*, *Via Lactea*, crost, or cut with many lines, or with one as a cross, appertly shews, great Dammages, Losses, Ruines in Comodities, and ill Fortune by means of Women, and Imprisonment, as hath been too often experienced.

39. *Black spots* in the Nails oftentimes denote Imprisonment, as also declare great Cares, Vexations, Affronts and Disdain. *Imprisonment.*

40. A *Star*, or Grid-iron on the Root of the finger of *Saturn*, threatens Servitude, and Captivity.

41. The *Line* of *Saturn*, passing from the Wrist quite over the hand, to the Root of the finger of *Saturn*, and be crossed by other Lines, it threatens *Anxieties*, *Flights*, *Persecution*, *Imprisonment*, and *Accusations*, and finally whatever can con-

duce to a wretched, miserable Life.

42. A *Sperical* figure in the end of the thumb near the nail, (as in the former figure,) denoteth the person to be a *Thief*, and threatens Hanging.

43. The *Table* line ending between the midle finger and the fore-finger in the hand of a woman, signifies death in Child-bed, or grievous dangerous accidents.

44. A *Gross* Line or Lines between the little finger and Ring-finger, indicates great pains, and Difficulty in Child-bed, but if there be any Fraction in the Vital line, or that the Natural line have Fractions in it, or be evil disposed, She certainly dies in Child-bearing.

45. A *Line* Gross, and *Red*, between the *Index* and midle finger, as in the foregoing figure, presageth death in Child-bed.

46. The *Palm* of the hand narrow and straight, threatens much danger in Child-bed.

47. The *Table* line small, hairy, and intersected with lines, shews great danger in Child-bed.

48. The

48. The *Triangle* evil formed in the hand of a woman, with intersected lines, prenuntiateth Perril of death in Child-bed

49. *Ungrateful* persons are above all to be avoided, seeing ingratitude is the greatest Crime, and such persons are known by their hands if they have a Semicircle like a *C.* on the Mount of the Sun, besides, this noteth him to be guilty of most bad qualities. *ungratefulness.*

50. *Many* Lines small, scattering, or Conglomerated together in the Mount of the thumb, declare Infidelity. *Perfidious.*

51. *Two* Lines, Circling the thumb, in the last joynt, without incission, argue a perfidious person, the same if they mutually cut each other.

52. The *Table Line* Crooked, and bearing an unequal distance from the Natural Line, declares Infidelity.

53. The *Supream* Angle Reticulated Net-wise, accute or seperate, prenuntiateth infidelity.

54. *Lines* like Scales, or a Grid-

iron much duplicated on the Mount of *Iupiter*, threatens Imprisonments, and Persecutions, and most commonly by means of Clergy-men, or Church Affairs.

55. Many Lines gross, and inordinate, and disorderly scattered up and down the Mount of the thumb, demonstrate an ungrateful person, and one that will never be true to his Friend.

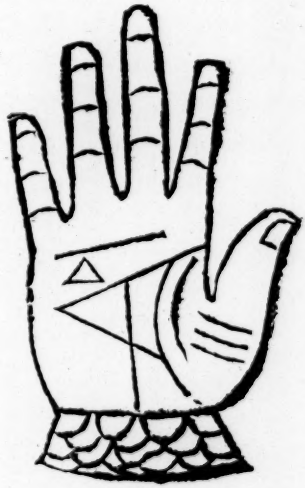
This being the worst of qualities shall Conclude this ill Subject.

Ingratitudo in se: Omnia vitia complectitur.
Quanto quisque majoribus beneficijs accuptis non reddit gratias, tanto injustitior, apud Stob.
Dedecus est semper sumere, nilque Dare, Mar.
Dixeris maledicta cuncta, cum ingratum hominem dixeris, Pub. Mim.
Ingrato homine nihil pejus terra creat, Idem.
Ingratitudo est ventus urens, siccans fontes pietatis, & fluenta gratiæ, Bernh.
Sunt qui pro beneficio reponunt maleficium, Eras.
Bis malus est, qui de bene merente, dicit male, Idem.
Ingratitudo, nullam recipit excusationem, Ibi.
Si gratiam homini, non referre, simile homicidio est, quantum crimen est, Deo non referre? Amb.

Of

Of Eaſy, Quick and Comfortable Labour in Child-bed.

Obſerve the following Characters.



1. CLear, ſtraight, and ſtrong *Lines* in the hand, having for the moſt part a *Trine* Proportion, and keeping proper terms and poſitions, are a good preſage, that a *Woman* ſhall bear children with much facility and little Pain.

2. A *Long* large and due proportionated *Palm*, denotes great facility in *Child-birth.*

3. A *Triangle*, as in the figure, well diſpos'd, in the hand of a *Woman*, indicates Eaſe, and great facility in *Labour.*

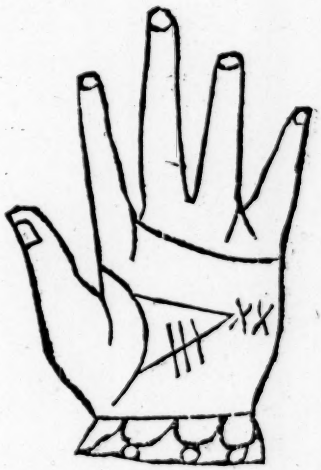
4. The *Siſter* of the *Line* of *Life* fair, and continued from, neer the ſupream Angle, towards the Wriſt, hath good ſigne of eaſy labour, and *Long Life.*

5. *Few*, and *ſtraight* lines in the *Mount* of the thumb, ſignifie *Good* Labour, and *long life.*

6. The *Line* of *Saturn* ſtraight, and well coloured, extending from the Wriſt, to the Menſal line, paſſing through the Triangle of the hand, making a neat angle, preſignifies eaſy delivery, and that *Woman* ſees her Grand-children or great Grand-children.

Of Difficult, Dangerous and Painful Labour in Childbed.

Obſerve theſe following lines and Rules.



1. THe *Table* Line entring, and ending between the middle and forefinger (as in the foregoing figure) in the hand of a *Woman*, ſignifies *Death* in Childbed, or grievous *Labour* and hard Travail, eſpecially if moſt of the

lines be ſmall, and of ill proportion.

2. A *Groſs line*, ſingle, or forked between the Ring-finger and the little finger, as in the foregoing Figure, is a ſignification to a woman of dolorus pain and hard labour, that violence will be offered to Nature, or ſhe will dye in *Childbed*, the greater and groſſer the lines are, the worſe the ſignification.

3. A *Line* groſs and red, between the Index and the midle finger, to a Woman, preſageth death in *Childbed.*

4. A *Croſs* or two at the end of the *Natural* line, either againſt the *midle* finger or the little finger, intimates *death*, on the next child ſhe bears.

5. The *Liver Line* not keeping a due proportion, but croſſed with other lines, denuntiates to a woman death in childbed.

Hæc nos in univerſum hucuſque fuiſſe præfatos ſufficiat.

Agunt autem ſidera in res inferiores, calore, lumine, motu, & aſpectu.

Totius corporis temperies (uti ex galeno

galeno medici conſtanter affirmant) ex tractu ſolius volæ manus percipi poteſt.

Humana manus (teſte Ariſtotele) *facta ſit tanquam, inſtrumentum inſtrumentorum, in humano corpore, & organum organorum.*

Nonne vides Hominem, ut celſos (ad ſydera vultus.

Extulerit Deus, ac ſublimia finxerit (ora.

Sed reliquis pronam finxit humi- (faciem.

FINIS Libri Chiromantiæ.

THE

The Lines in the Forehead as they are Governed by the Planets, the Ground of Judgement by *Metapoſcopy*, with the Poſition of the *Moles*.

THE

SECOND PART

Treating of

PHISIOGNOMY,

And

MOLES.

WHEREIN

Is most Accurately and Plainly Discerned, the *Phisiognomical* Sumptomes and Canons of *Sickness Health*, *Life* or *Death*, in the *Sick*.

Also the whole Nature of *Man* Rationally Considered, in all Respects, Qualifications and Conditions, according to every Temperament, from every distinct part of the body, as necessary for Phisicians, and most people to know, *ut panis quotidianus.*

Lastly, A delightful and Pleasant Discourse of the *Natural Moles* and *Marks* of the Body, (*in this Second Impression*) newly Added by the Author, *R S.*

Si quid est, quod homines juvare possit, hoc præstat Phisiognomia, Polemon.

Ex fronte & vultu, etiam in ipso oris silentio, Natura loquitur Adamantius.

Ex specie mores dignosci posse, Cleanthes.

Omnia Remedia in scientijs Celantur, &c.

Printed for G. Sawbridge, 1664.

The Position of the Plannets and Signes, as they govern the Head and Face.

By way of Prologue to the following Rules of Phisiognomy.

PHisiognomy *is that most* Noble, Ingenious, *and Useful* Science, *by which, in all Ages, the Manners, Constitutions, Affections and Inclinations of men were use to be, and now are, discerned and known*, Siquidem vultus proditor est animi, *The Countenance is the Index, and detector of the heart, the very Demeanor and Deportment of the* Body *in* Walking, *the* Voice, *the* Motions *of the* Head, *and* Eyes, *saith* Aristotle *are pregnant and External Notes and Signes of the Internal Cogitations, all which are containd within the verity of* Phisiognomy, Lucius Scilla, *and* Cesar Dictator *being guided by this Natural Science have very often deprehended the adverse Manners, the obscond* Treasons, *and Latit* Treacheries *of their* Enemies, *by their* Countenancies;

cies; *and in their* Phiſiognomies *have ſeen ſuch apparent Sumptomes, of Treacherous hearts, that they have exactly known how to defeat their purpoſes, as* Horace *oft inculcates. And* Plautus *lets not to deliniate Vitious Perſons from their* Phiſiognomical *Aſpects, and ſtrongly maintains that thoſe which have vitious and infamous Marks and Characters on their Bodies, are Really Vitious, and Infamous: And furthermore, the Epigramatique* Poet, *ſhews himſelf not altogether Ignorant of Nature, when he ſharply Taunts* Zoylus *to be the* Worſt *of Men, by having the* Worſt *of Marks upon his Body: Therefore the* Accademick *and* Peripatetick *Philoſophers teſtify* Animan noſtram corporis habitum ſequi, *The inclination of the mind followes much the conſtitution and temperament of the Body, Amongſt whom* Plato *the moſt Eminent in his Phiſiognomie, writeth in theſe words,* Homo qui membra habet ſimilia alicui Animali, illius ſequitur naturam; *That* Man *who is compoſed in his Members, like any* Animal, *hath Inclinations anſwerable to the*

Nature

Nature of that Creature: As for Example, He whose Nose *resembles the* Eagle, *is inclining to the* Eagles *qualifications,* Viz. Magnanimity, Rapine, *and* Cruelty. *And those which in their Countenance resemble* Dogs, *are judged by the* Metoposcopists, *to be alike in Conditions, as* Wrangling, Snarling, *and* Scolding, *he Exemplifies this in many other Animals; And* Baptista Porta *doth the like, which for Brevities sake I omit. There is a* Phisiognomial *Science had of the Natural Passions of the Mind, as also of the Accidents of the Body, and Alternately of the permutation, and variations of either; What follows, is only conversant about the contemplation of these Two,* Viz. *The* Complexion, *and the* Composition *of the Body-humane, so as by the Exterior Signes thereof, As the* Colour, Stature, Manners, *and* Figuration *of Members, the* intrinsecal *Qualifications of the Heart and Mind, are apparently and clearely manifested. In brief; dismissing all Tautology, and multiplicity of Words. Any Person (by this small* Epitomy *) may most easily and*

satis-

satisfactorily Furnish himself with those great Jewels *of* Knowledge, *which are here and there with much Labour, found scattered up and down in the Vast Volumes of the Antients.*

CHOICE, NATURAL,

And

PHISIOGNOMICAL,

Signes, of all *Parts* of the

BODY.

And first of the corporal Signs, of *Sound*, and *Sick* Persons, from the four *Complexions.*

Signes of a Hot Complexion, are.

1. THe body naturally Hot, which Grow well and quick, as appears in Infants, quickly Fat, and quickly Lean, the *Full* appearance of the Veins, strong *Lungs*, and

and *breathing* apparent, *Voice*, firm, ſtrong and Bigg, of great Ability, as to *Venus*; of ſtrong *Appetite*, they *Eat* well, *Digeſt* well, and bear it well, they abound much in Hair, having it thick, and in fit places ſtrong and briſly, which is cauſed from the great Heat the *Heart* diffuſes into the Body, as is manifeſt in the *Lyon* and *Cock*.

Corporal ſigns of a Cold Complexion.

Bodies naturally *Cold*, Slowly, and feebly grow and increaſe, not ſubject to be fat, Veins big and apparent, breathing weak, hardly perceived, the *Voice* ſubtil, ſmall and ſharp, *Weak* in *Venus*, of ſmall Appetite, *Eat* little, and *Digeſt* worſe, and bear it ill, the Skin White, or of a Roſy colour, the hair extended, long and ſmall, whether black or white, they are very timourous and fearful, and weak to Labour.

Corporal ſigns of a Humid Complexion.

They have *Soft* skins, and are delicate

licate in touch, *joynts* little *appearing*, and *weakly*, of ſmall fortitude, inpatient, and uncapable of enduring Labour, they are by *Nature* Timidus and Fearful, apt to be diſturb'd at every thing, they *ſleep* not well, but are oft incited to Luxury, few hairs on the Body, their hairs are ſmall, long and ſmooth, their eyes oft ſubject to water as if they wept, of good genius, and very apt to Learn.

Phiſiognomical ſignes of a Dry Complexion.

Theſe bodies are *Dry*, and *Sharp*, in touch, Lean of *Fleſh*, ſtrong to Labour, and durable under it, they *Feed* freely, and hartily, their joynts of their body are very manifeſt, and ſeem big, by reaſon of their dryneſs, and Leaneneſs of fleſh, the *Hair* is Groſs, Rough, and Criſping.

Signs of a Temperate and ſound body.

They affect Meat and Drink with moderation, they Savour, Relliſh, and

and Digeſt well, they hunger at convenient houres, and conveniently affect refreſhment, they are apt to Mirth where they find it promoted, they ſleep Moderately, Comfortably, and Quietly, they are alacrious and cheerful in carriage, walk and ſtir nimbly and cheerfully, ſeldome or not at all ſubject to ſneeſing, they feed not haſtily, but Moderately and Meanly, Freſh and well coloured in Countenance, hot in touch, in all the Five Sences vivatious, ſtrong and capacious, ſuteable and agreeable to the proper conveniency of Age, Body, and preſent time.

Signs of a Diſtempered and Healthy Conſtitution.

A Diſtempered and unſound Body, is in all reſpects unlike to a ſound and healthful Body, for they Eat with a kind of Loathing, wanting Appetite to Meat and Drink, Digeſt ill, the *Stomack* makes no good *Fermentation*, the *Taſt* and *Smell*, are diſabled from performing their offices,

fices, they are of Soure, Melancholy and Peevish Deportment, rathe: Sighing, then Laughing, they *sleep* little, or have disturbed Sleeps, they are dull as to Action, and move slowly, they seldome or never sweat, they Gape, Yawne, or Sneez often, often stretching out the Arms, and Retching, Pale or ill coloured in the face, the Sences not lively; Impatient of Labour, very oblivious, they *Spit* much, abound with superfluous moisture in Ears and Nose, the Flesh is Faint and Relax, the Hands and Feet oft affected with a faint moisture, and the *Eyes* given to water. And whereas the *Inclination* of the *Body* to Sickness, being not timely Observed, oft-times brings violent sickness, and Accelerates *Death*; especially in the Countrey, where the Poor helpless people (for so in this sence I may call all) by their remoteness *from*, or the want *of* Able Means, are suppriſed with inevitable Distempers, therefore I will premise some plain Rules, how every Capacity may perceive an *Approaching* sickness, and so in time Consult the Reme-

Remedy, before the Diſtemper too ſtrongly and violently Invade and Aſſault Languiſhing Nature.

And in the *Second* place; whereas much Detriment oftentimes befal both the *Sick*, and their *Friends* by Reaſon of the *Ignorance* of their preſent Condition. To the *Sick*, when having the *Symptomes* of Death upon them, being not known by their Friends, are oft flattered into a careleſs, Hopeleſs *Expectation* of longer Life, and ſo Fruſtrated of a *Due* preparation for Death: Many Evil conſequences likewiſe accrue to the Friends, by not obſerving the *Mortal Symptomes* appearing, as that they addreſs themſelves not rightly to the Sick; and that very oft, they too long defer the Setlement of the Worldly Eſtate to their great Prejudice, and diſcontent of the Departing Creature, wherefore for prevention of theſe great inconſiderate, yet Neceſſitated Inconveniencies, I ſhall here propound the moſt, and moſt uſual Symptomes of approching death, proper to any diſtemper Afflicting Nature.

And

And First, *Note these Signes which follow, which being discovered in the Phisiognomy, argue an inclination to Diseases, fit to be known of all, especially Physitians.*

ALL Physical Phisiognomists hold, that the *Rheumatick* distillation of the Eyes, being inflamed with Redness, argue much superabounding Humidity of the *Brain*, and Flegm; and that the ample grosness of the Nostrils, argueth *Dulness, Stolidity*, and *Debility* of Sence and Reason; but when the Nose is *Blewish*, *Wan*, or of a Ledish colour, having little Red Specks, or Veins like *Fibres* interwoven as it were, this argues a great *Heat*, and driness of the *Liver*; so the Face *Red*, discovers a *Hot* Complexion; *Blew*, *Pale*, or dark in Colour, Indicates the depth of Melancholly; but if *White*, and a clear palish hue, denotes a Cold and Flegmatick Constitution.

The

The Body inclined to ſickneſs and Diſtempers, is quickly and timely diſcerned, by obſerving theſe following Rules.

As Firſt.

THe *Colour* of the *Face* and Body *Yellowiſh*, the Amplitude and Diſtention of the Veines, a weary, heavy irkſomneſs in the Sight; a Dulneſs and Unwillingneſs to Motion and Action, ſhew a plenitude and fulneſs of the Veſſels, repleat with groſs Humors.

Rule 2.

The *Sence* and *Animal Spirits* oppreſſed with Melancholly, Heavy, and Diſcontented, the *Face* looking Dull, and Gaſtly of Colour, Swollen, and Puffed up, a painful wringing Grief in the Body, after the Reception of Food, theſe Symptomes indicate Obſtructions.

Rule. 3.

The *Involuntary* falling of Tears from the Eyes, the Quaking of the Lips and other Members, the Oblivion of things paſt, the Ignorant

senslesnes of Present, much Heat, vehement Cold, difficulty in breathing; Pain of the Head, if these Symptomes appear in any Critical time, they presage a future conflict, of Nature, a sickness at hand.

Rule. 4.

The Dusines and Rhume of the Eyes, the Redness of the Nostrils the stretching and extention of the Midrife and short Ribs without pain, difficulty of Aspiration, an inflaming, and smiting pain of the Head, the Nose and Face, iching pain of the Temples, *Presage* a future, accute sickness, with Efflux of Blood from the Nose.

Rule. 5.

The *Sadness* of the Face, and darkness of the Countenance, straightness of Breath, Head-ach, the trembling of the lower Lip, the Spittle much, and thin, the extention of the Navel, in accute diseases, and about a critical day, argues a necessity of Vomit.

Rule. 6.

If in a *Critical* day, the Hair stand up Roughly after Evacuation,

on, it Denotes a good Crisis.

There are many other Physiognomical signes, which not only shew the nature and progression of the Crisis, but also the Reason of future Diseases, and the disposition of the present, which are worth the study of every Artist, but too long here to insert.

Next in these Cannons which follow, are Explicated the Pregnant signes of approaching Death.

Cannon. 1.

IN this is found an approved verity amongst the most Excellent Philosophers, and by the most judicious Physicians comprobated; that if the *Sight* or *Image* in the *Ball* of the *Eye* of the Sick Party, appear not as formerly, or wontedly it did, it is a certain Argument of an instant speedy death.

Cannon. 2

If the *Eyes* sink into the head, hiding themselves in the concavity of the holes deeper than ordinary, it is a presage of Death, unless the Pulse

testifie the contrary; For a noxious fume from the *Cerebellum*, or hinder-part of the Brain, penetrating the branches of the Opticks, rendreth a Christaline constracted Hardness, from whence it is, that the Eyes in a Convulsive manner are drawn inwards.

Can. 3.

If the *Eyes* (in the sickness) be turned into a blewish Azure, or reddish colour; it is an Index of death quickly to ensue.

Can. 4.

When the *Nose* groweth suddenly sharp, and is pale withall in the time of his painful fits; it denotes the danger of instant death: The writhing or depression of the Nose, signifies the same, as also the distillation of a pale, yellowish water from the Nose.

Can. 5.

If the *Mouth* be observed to open for Aire, as if the Membranes, or Ligaments of the Jaws were loosed, the Disease being violent, Prognosticates death shortly to ensue.

Can. 6.

Can. 6.

If the *Teeth* seem smaller and longer then usual, as also being rough, its a signe of a speedy end.

Can. 7.

If the *Skin* of the Face, and other parts be converted into a pale, yellowish or ashy colour; it is a bad Omen to the sick.

Can. 8.

If the *Sick* party Languishing, suddenly grow worse, and after a long pale wandness, his face and cheecks come to be ruddy, it shews the Patients Case to be desperate.

Can. 9.

If in the Height of his Sickness, his breath stink, changing from what it was before; it is an Argument of approaching Death.

Can. 10.

If the sick party in his extremity begins to *Stammer* and *Faulter* in his Speech, and cannot pronounce his Words without Imperfection; Experience shews it to be a signe of death, in like manner if the Voice change small or very hollow.

Can. 11.

If the *Spiration* and *Breath* seem to be fetcht up from the Lungs, with much difficulty and pain, being fumously gross, it is an ill omen.

Can. 12.

If in the Extremity of Sickness the Roots of the Hair, and Nails, and Teats, and the bottome of the Feet change colour into a wan blackness, it is an evil signe.

Can. 13.

If the *Intestines* come forth at the Fundament, by reason of acide and sharp humor, death is to be feared.

Can. 14.

If the Face and Lips suddenly change into a Pale Earthy colour, it is a signe of death, especially if the body be very weak.

Can. 15.

The *Darkness* of the White of the Eyes or ablation of the sight, the writhing of the Eye-b ows; In like manner the crooked, and wry-squinting with the Eyes, in acute Diseases, signifies evil.

Can. 16.

The smalness of one Eye, water flowing

flowing from the Eyes, and chiefly one eye, a dry bleardneſs of the eyes, the ſight fixed, a vehement eager opening of the eyes, white Puſles appearing under the eyes; all theſe are Mortal ſignes.

Can. 17.

In accute diſſeaſes, the Face ſhining, Smooth, a Flux of the Belly, not hungry, and inclining to ſleep; are bad ſignes.

Can. 18.

Sleeping with the Eye-lids open, and the Eye-lids dry, is a mortal ſigne.

Can. 19.

The Exitation, Inverſion, and contraction of the Ears, and the loſs of hearing in accute diſſeaſes, is deadly.

Can. 20.

The grating of the Teeth, their colour being dark, Pale and Clammy, and the often cleanſing them without cauſe in accute Diſeaſes, are Arguments of death.

Can. 21.

After ſweating to tremble, Quake, or have the hair ſtare, in accute diſ-

eaſes, a cold ſweat, chiefly about the Neck and Head, is an evil ſigne.

Can. 22.

The *Blackneſs* of the Tongue, ſtench of the Mouth, crooked writhing of the Lip, the mouth opening without Yawning, like a grain or ſmall Pea upon the tongue, with the deſire of hot things, are Arguments of death.

Can. 23.

The Contraction of the Teſticles, and Yard; Arguments of Death.

Can. 24.

A hot vapour from the skin, with a cold breath, and the coldneſs of the extream parts, are Arguments of death.

Can. 25.

The Singultus, with a Yelking following Vomiting, or a Flux of the Belly; In like manner the Flux of the belly much with debility of parts; The Jaundies before the ſeventh day, with Leanneſs, are Arguments of approaching death.

For the benefit of my Countrey-men, I will here subjoyn certain proper qualifications, whereby every man may rightly judge his own Temperament, and thereby much benefit himself in the preserving his Health, and help himself by the means of Physick.

The signe of the Cholerick Temperament, are ten.

1. THe *Habit* of the body hot in touch, dry, lean, hard and hairy.

2. The colour of the face yellow.

3. A Natural siccity of the mouth and tongue.

4. The Natural thirst great and frequent.

5. The Mobility, Activity and inquietude of the body.

6. The *Pulse* hard, swift, and beating oft.

7. The spittle bitter.

8. The dreams are most of yellow things, of brawles, fightings, and Quarrels.

9. The Urine Subtil, Thin and Yellow.

10. The Nutriment converting most to Yellow Choller.

The properties of a Flegmatick Constitution, are chiefly Ten.

1. THe Habit of the body, cold and moist, in touch soft, Fat, Gross, and not hairy.

2. A constant Natural whiteness or wanness in the Face.

3. The superfluity of moist Excrements, as Spittle and Snot.

4. The Urine white and Gross.

5. The Pulse Weak, Slow and Rare.

6. The Appetite of thirst little, seldome desiring Drink.

7. The Dreams most usually of White things, Floods, Inundations and all actions or accidents belonging to Water.

8. Sleep much, and frequent.

9. A slow unapt dulness of the body to Exercise.

10. The Chyle most converted into Flegm.

The

The Signs of a Sanguine Constitution in Eleven Particulars.

1. THe Habit of the Body Hot and moist in touch, Fleshy, Soft and Hairy.

2. The Colour of the body fresh, sanguine and lively.

3. A Natural and constant blush in the Face.

4. A Plenitude, and natural swelling of the Veins.

5. The Pulse moist, Soft and Full.

6. The Urine red and Gross.

7. The Spittle sweet.

8. Dreams most commonly of Red things, of Beauty, of Feasting, Dancing, Musick, and all jovial Recreations.

9. A continued habit of pleasantness and Affability.

10. Often affecting Jests, Mirth, and Laughter.

11. The Food converting most into Blood.

The

The Signes and Symptomes of a Melancholly Temperament.

1. THe Body in Touch Cold, Dry, Hard, Leane and Smooth.

2. The Body of a Dark, Dull, Gloomy, Leaden Colour.

3. The ſpittle little in quantity and ſowre.

4. The Urine ſubtil, blewiſh and pale.

5. Pulſe little, rare, and hard.

6. The dreams often of black and terrible things, as of *Spirits*, *Ghoſts*, of Infernal Apprehenſions, of *Choaking*, *Heading*, or *Hanging*.

7. Much ſorrowful, and Subject to greeving.

8. Much and often oppreſſed with fear.

9. A Stability in Cogitations, and conſtancy in performance of the thing intended.

10. The Dyet increaſing and converting into Melancholly.

The

The Brain *and* Heart *are the two Regal and principal parts of Man, of which Nature renders divers Phiſiognomical Symptomes, which be obſerved as followeth.*

Signes of a hot Brain are

1. A Natural Heat, and Redneſs in the Face.
2. The ſuddain growth of Hair.
3. The hairs hard, criſping, or very black, and quickly growing bald.

Signes of a cold Brain, are

1. A Natural wan paleneſs in the face.
2. The ſlow growth of Hair.
3. The hair ſtraight, flag, thin, and oft-times yellowiſh.

Signes of a Dry Braine, are

1. A Paucity of the Excrements in the Eyes, Noſe, Eares and Pallat.
2. Hair hard, and quickly bald.
3. A quick ſharpneſs of the outward ſences, and the ſleep, ſeldome and little.

Signes

Signes of a moist Brain.

THe superfluity of Excrements at the *Eyes*, *Nose*, *Ears*, and *Pallat*.

2. The Hair *Soft*, and long continuing.

3. A Lazy, Dull Stupidity of the outward Sences.

The Symptomes of the Heart, *being hot, exceeding the temperament, are.*

1. A Great and frequent respiration.

2. A strong, swift, and frequent Pulse.

3. A large and hairy rough brest.

4. Alacrity to Action.

5. Hasty and rash Anger.

Signes of a Frigid and cold temper of the Head: Are,

1. The respiration small and rare.

2. The Pulse small, slow and rare,

3. The breast narrow and smooth, or at least covered with small and faint hairs.

4. A dulness to action.

5. Anger slow, and moderate,

The Symptomss of a dry heart, Are

1. The

1. The Pulſe ſharp and hard.
2. Anger long continuing, and implacable.

The moiſt Heart hath theſe ſymptomes of diſcovery.

1. The Pulſe ſharp and hard.
2. Anger quickly paſſing and tranſient.

Pleaſant Phyſiognomical Obſervations, from the quantity of the Body.

THe *Body* very ſmall, ſignifies a man partly *Ingenious*, partly fit for *Action*, and partly Loquacious; the reaſon is, becauſe the Vital Spirits in a ſmall body are the more contracted, and therefore the more ſtrong; and in a little *Body* ſo ſmall is the ſpace between the *Heart* and the *Brain*, that the *Vital Spirit* doth with much Celerity aſcend; from whence it comes to paſs that Nature oft-times ſupplies in *Wit*, what is wanting in *Body*, and from hence it is that Creatures of ſmall body are ſo ingenious, as the *Ant*, the *Bee*, the *Spider*, and the like: And Hy-

ſtory

story informs us, that many *Wise*, *Prudent*, *Stout*, and *Courageous* men were of small Stature in Antient time, as *Ulisses*, *Alexander* the Great, *Horace*, *Aristotle*, and many others. And on the other side, (for the most part) a *big* and *Large* Stature is a signe of a *Dull*, *Slow*, and timorous Person; The cause hereof appears, because the *Vital Spirits* in a Large body are dilated, and dispersed, and great is the distance between the Heart and the Brain, so that the Spirits cannot easily, or without Prejudice make their ascent; As for example: The *Crane*, being a Fowle of Big Body, & long Neck, is of a *Heartless*, *Fearful*, *Foolish* Condition; & *Ajax* is reported to have been large of Body, and furious, and foolishly disposed in his mind: And lastly, a body of *midle Stature*, that is neither over-tall, nor over-short, is a signe of mean Nature, and best composed manners.

The *Application* of this Doctrine is rightly made, when the Phisiognomical Rules and Signes, are rightly Applyed to the Inclinations, and Natural Habits of men: Concerning

ning which, obſerve this Caution, when you ſee a man ſuſpected of any Vice, or ſuppoſed to be Naturally indued with any vertue; Have recourſe to theſe Rules, and behold *Him*, and you ſhall ſee *All*, or *Moſt* part of thoſe ſignes of Virtue, or Vice, ſhall herewith concurr.

HItherto we have briefly in *General* conſidered the manner and means, by which *Phiſiognomiſts* conjecture the qualifications of the mind, from apparent proper ſignes in the body, now its neceſſary we conſider the more *Perticular* parts of the *Body*, which are proper to our Method; to which end it ſhall not ſeem tedious to us oft-times to inculcate the Natural cauſes of things, well weighing, that if any perſons ſhould be ſo moroſs and peeviſh, that this diſcourſe ſhould not pleaſe them, *Naturalium cauſſarum aucupio, ex Philoſophiæ fontibus petito ſatisfacturos*, they might the better quench their Collerick Thirſt, by taſting thoſe Clear Streams that iſſue from the pure Fountains of Phyloſophy, and

and according to *Aristotles* Method, *A capite parte omnium nobilissima protinus exordiemur*; The *Head*, which is the most Nobleſt part of the whole body, shall be the principal Subject of the insuing Discourse. The *Head* is the Magazin and treasure-house of all the Sences, in the which the principal part of the *Soul* hath its Regiment and Residence, *Ibi enim visus, auditus, olfactus & Gustus loci brevi inter capedine continentur*; The Sence of Seeing, Hearing, Smell and tasting, are therein contained, and act their several parts in their proper times, within that little small capacity; therefore is the *Head* the principal part, from which *Presages* of Future *Concerns* are to be taken. The *Breast*, and other parts of the Body (from whence much might be gathered) are not so proper parts to contemplate by reason they are obsconded, and oft-times veiled from our sight; We read in *Platoes Timæo*; *Caput non solum principale dici, sed etiam totum in corpore*; the *Head* may not only be said to be the Principal part, but also

the

the whole, *totum*, in the Body, to which, all other Parts and Members are subservient; *Deum* (saith Divine Plato) *Capitis figuram ad mundanæ rotundationis similitudinem compegisse, in eoque duos illos animæ circuitus interlocasse, ac esse membrum corporis divinissimum, & reliquorum facile princeps. cui totum corpus subesse connexum, ac parere jusserit, mens* (as saith Lactantius) *in summo capite collocata, tanquam in arce, sublimis speculatur omnia & contuetur; Pileo, Hippocratis imagines contegebantur, ut significaretur, quam maxime custodiendam partem illam: nam in ea, tanquam Domicilio, princeps animus residet & intelligendi beneficium positum est.*

The Position of the Plannets and Signes, as they govern the Head and Face.

CHAP.

CHAP. I.

Having Premiſed theſe General conſiderations, I ſhall proceed to choice, Select and perticular Phiſiognomical Oſervations *on each part of the Head and Face.*

AND firſt of the *Hairs*, though not properly a part of the Body, as being an *Excrement* yet a comly *Ornament* though of great conſequence to be conſidered in *Phiſiognomical* Obſervations, which we ſhall the better underſtand, if we firſt aſſigne ſome *Notions* referring to its *Nature.*

The Hair is briefly defined to be a Hot and dry Vapor, ſent through the Pores by Nature indenſated and ſiccated by the circumambient Aire, which is manifeſt in *Antient* and *Saturnine* Perſons who are ſubject to depilation, through the perpetual abounding cold that is in them; The *Cholerick* temperament ſends forth Buſhy, comly Treſſes, unleſs adduſt humors over much abound, which then produceth, Rough, Friſled, retorted Hair,

Hair; the cause of which *Physicians* ascribe to the *Pores*, which being *Prefracted*, so dispose the hair, on which we ground our judgement, finding that comly, tender, smooth, soft, gentle hair, denotes a tender, soft, gentle, peaceful, remiss, timerous Nature; Strong and gross hair, implies a strong bold, robustious, Falacious, yet Fortunate Nature: There are some whose Foreheads are *Hairy*, and *Temples* brisly *Hairy*, to these we attribute Luxury, Vanity, and Arrogance: *Hair* on the head crisping much, if it be hard and rough, alwaies signifies a disingenious wit, and a Cowardous, Idle, Sloathful, Sluggish Lither, unmanly Nature, which he prefers before all ingenuity; Hair crisped like horns, in the Angles of the Temples, or Bushy, making Angles on both sides the forehead, denotes a person implicated and addicted to some grievous Vice beyond other men. But that hair, better then the which is not to be found, as being the best, and signifying the best of conditions, is a lovely shining, clear, dark Brown, ver-

verging toward blackneſs, of theſe we muſt pronounce them, Prudent, Studious, Faithful, and Honeſt; the pale, whitiſh, and pale yellow hair; the Cheſnut and fair brown comes very neer the other in Virtuous ſignifications. One thing more which falls in our way from the decrees of Phyſicians, is neceſſary to be added, *Viz.* thoſe whoſe hairs grow Gray or Whoariſh, prematurely, ſooner than the ordinary courſe of Age, are ſignified to be *Incontinent*, *Unchaſt*, and *Unconſtant*; Furthermore, *Alexander Aphrodiſius* Notes, that, that Humour which in men reſolves into hair, in women is converted into Menſtrues, or Milk, if capable of pregnancy; and thoſe women which have Beards on their Faces, are eſteemed ſtrong *Viragoes*, and moſt deſirous of, and inſatiable in *Leshery*.

Therefore we perticularly obſerve from the *hairs*, that if they be plain, long, ſmooth, and ſoft; they ſignifie naturally a timorous heart and weak nature, peaceable in company, every way meek and pleaſing.

2. *Hairs* groſs, briſly, and ſhort, ſig-

signifies a man strong, bold, confident, unquiet and restless, vainglorious, oft fallacious, a great lover of Beauty, yet more simple than wise, unless Fortune more then ordinary favour him.

3. *Hair* much, crisping and staring, signify a man of a Rude, Dull Genius; or of much simplicity, or both.

4. *Hair* much, and staring upon the *Temples* and Forehead, so that it may be said to be *hairy*, indicates the person simple, Vain, Luxurious, easy to credit others to his hurt, in speech and Behaviour, Rustical, dull of Wit.

5. *Hair* much elevated, brisly, and crooked, turning in Locks, signifies the person exceeding simple, audacious, Proud, of dull capacity, yet quickly rash and angry, a Lyer, Luxurious, Malitious and Presumptuous in Evil.

6. *Who* hath the *Hair* in the Angle of the Forehead, brisling and staring like a Hedgehog, or part thereof, staring, and part bald; is signified to be simple, partly malicious, yet very

very formal and Ceremonious.

7. Who hath the *Hair* on all parts of the Head, very much, and thick, is signified to be Luxurious, of good Digestion, Vain, Cruel, of bad Memory, desiring much, yet performing little; and unfortunate.

8. Red, or rediſh *Hair* is a signe of Envy, and bitterneſs, the perſon is ſignified to be falacious, proud, and ill ſpoken.

9. *Hair* very *Yellow*, and fair, intimates the perſon to be of affable condition, of excellent good Nature, a lover of honour, yet withal vainglorious.

10. *Hair* very black, ſignifies a Nature inclinable to all things, but more to good then evil, ſtudious, and Induſtrious in his Office, and Functions, ſecret and faithful, yet not very Fortunate.

11. *Hair* Whitiſh, like a grey, and ſhining; ſignifies a perſon of very good condition placent to all things, yet timorous, baſhfully-modeſt, of weak conſtitution, yet of good capacity, hard in dealing, yet fortunate.

12. A mediocrity in the *Hair*,

both in quantity and colour, signifies a good complacent Nature, inclining to good, loving a peaceable and quiet life, affecting neatness and good manners.

13. Who hath *Hair* resembling age, white, being young, & inclining to baldness; is inclinable to Luxury, vain, audacious, instable and loquatious.

Of Judging the Nature of Man from the Aspect of the Forehead and Brow.

CHAP. II.

I *am not Ignorant of the Old saying*, Quam nihil fidendum in fronte sit, *That the Forehead is not to be trusted, because* Mutable, *and suddenly is changed with every passion; yet this is worth our Observation, and* Experience *convinceth, that many people, nay the most, are not better discerned then by their foreheads, which hath gain'd such credit, that it is become a common saying*, Perfrictæ frontis esse; Bra-

Braſen Face, *of ſuch that have caſt off all Virtue, Shame, and Modeſty, for that* Baſheful, Graceful Modeſty, *appears in no part ſo much as in the* Brow *and* Eyes, *which being granted it will not be inconvenient nor prepoſterous, if we take our* Riſe *from the* Forehead, *and prefer it before other Parts, in this caſe of judging. There are ſome foreheads* plain *and* ſquare; *others* High, *others* low, *and different reaſons for all theſe, that the reaſon thereof may be the more perſpicacious, we ſhall briefly open every particular, though that forehead which like a promontory is round and elevated, with moſt, is held the beſt, eſpecially if the reſt of the head concur and ſimulate:*

To proceed, In the firſt place,

1. THe *Forehead* round, and the Temples Elevated therewith, ſignifies a liberal Nature, one that will be liberal and free to his Friends and kindred, of a cleer ſpirit, and joyful, of a very good intellect, tractable, and kind to all, and virtuouſly adorned with many Graces.

2. Who hath the *Forehead* plain and ſmooth without lines or wrinkles; is ſignified to be litigious, contending for trifles, vain, fallacious, more ſimple then wiſe.

3. The *Forehead* ſmall in every part (as it were) contracted, ſignifies a ſimple perſon, quickly angry, a pettiſh nature, eaſily credulous, yet talkeative and complemental.

4. A *Forehead* neatly round in the Angles of the Temples, ſo as the bones ſeems to appear, ſmooth without hair; ſignifies a perſon of good Genious, cleer intellect, of much courage under evil, magnanimous, deſirous of Beauty, of cleanlineſs, and of Honour.

5. That *Forehead* that promanates out like bones ſtanding out in the Angles of the Temples; intimates a perſon vain, unſtable, light and weak in all things, ſimple and of mean capacity.

6. A *Forehead* ſwelling in the temples through groſneſs of fleſh, like cheeks ſwoln out; implies a great ſpirit, proud, wrathful, yet of a dull genius.

7. A

7. A wrinkled *brow*, hanging over the Noſe, whether it be pitted or Furrowed or no; denotes a perſon magnanimous, of great wit, yet Tyrannical, and of cruel fortune.

8. A *Forehead* large in every part, and ſomewhat round, without hairs, and ſomething bauld; ſignifies a perſon Audacious, of able wit and underſtanding, yet ſagacious, malicious, magnanimous, very wrathful, not much affecting legality, and therefore inclinable to lying.

9. A *Forehead* very long, high, and round, making to the chin an acute figure, (which we call Long Vizage;) intimates the perſon to be weak and ſimple, indifferently honeſt, yet of a froward and croſs fortune.

10. A *Forehead* very big, exceeding the ſymetrical proportion of the face; notes the perſon ſlow, dull, idle, full of folly, this is a ſimptome of a Flegmatick Conſtitution.

11. A *Forehead* exceeding fleſhy, ſignifies a perſon addicted to ſorrow, this proceeds from the imbecillity of a cold and moiſt Temperament.

12. A *Forehead* high, answering in proportion the 3*d* part of the face; proclaims a man of Noble mind, honourable, just, and full of Magnanimity.

13. A *Forehead* vehemently high and long, shews the person to be Peaceful, Discreet, and of good Counsel.

14. A *Forehead* without lines, shews a man to be Effeminate.

15. A *Brow* rightly formed every way, according to the Rules of right Symetry; declares the person, Just, Liberal, Excellent, well mannered, and laudable in all his Demeanors, &c.

Judgement Derived from the Eye Brows

CHAP. III.

1. THe *Eye*-Breese overmuch Distant, starting and Elevating themselves in frequent Motion; signifie a man Animosus, Proud, Vainglorious, Audacious, very Nice and Curious.

2. Who

2. Who hath the *Cilia* or *Eye*-Breese declining downwards when he speaks to another, as if he beheld another closely under them; is signified to be very Malicious, Fallacious, Untrue, Trecherous, Tenacious, Sloathful, Secret, and of few words.

3. The *Eye* Brows, bare, or very few hairs; intimate a person simple, vain, weak in parts, easie credulous, and pleasing in company.

4. *Eye* breese, naturally plicated downwards, as if Crisped or Curled, signifie a person Shameless, Dull, Suspicious, Tenacious, envious, apt to seduce.

5. The *Cilia* very short and white, or fair in Colour; signifie much Complacency, yet faint hearted, bashful, easily and quickly beleiving any one, and very mutable.

Of the intercilia, or space between the Eye brows where the Nose beginneth.

CHAP. IV.

1. THis space being narrow, the Eye-brows neer meeting together, signifie a person tenacious, envious, close and secret, sagacious, a great delighter in trifles, and niceties, of vain laborious fortune, more cruel than merciful.

2. The *Eye* brows meeting and united on the top of the Nose, notes morose, and sordid conditions.

3. This space between the *Cilia*, or *Eye* breese, being long and much distant, intimates a person of hard capacity, of subtil intellect, of great confidence, of much fidelity, of cleer and perfect friendship.

4. A mediocrity in this space; signifies the best of manners.

Of

Of the Temples of the Head.

CHAP. V.

THe *Temples* are that part which circumterates and bounds the Forehead, and are bounded by the Eares.

1. whoever you inſpect to have the Temples Hollow, Deep, with dents or holes; is ſignified to be crafty, deceitful ſubtil, guileful, fraudulent, cruel, fierce, terrible, dreadful, rough, and horrible: *Suetonius* deſcribes *Caligula* to have ſuch Temples, a loſty, proud, haughty, diſdainful, cruel terrible Countenance; he delighted in all cruelty, his cruelty fierceneſs & Tyrany he diſcovered in his Youth, in delighting to be preſent at all Executions and Torments. *Tiberius* the Roman Emperor, moſt ſadly verified this, in his moſt horrid and formidable actions, he murthered all his friends and kindred by Poyſon, which he thought favoured not his Tyrany; he kild his own Brother, and compel'd his Father in Law to

cut his own throat with a Rasor; the very Senators in His open beastly plaies, and publick Games, were the Objects of his Cruelty, and spared not to execute his most Cruel Rage upon them, and would oft say, *Utinam* P. R. *unam cervicem haberet*, that the people of *Rome* had but one Neck, *Ut scilicet uno ictu eum penitus exscindere & delere posset*, that he might Lopp it of at one blow, with such insatiable cruelty was his inhumane, fierce, and cursed spirit fired.

2. The *Temples* abounding much with strong brisly hair, greatly argues Luxury, and these are similated to the Goat, who is a salacious creature; and a Natural cause may be assigned for this, For much, and strong hair on the Temples, is caused from the Veines and Arteries, (which are terminated in that place) overmuch abounding with blood, and *Hair* Abounding more there then elsewhere, argues an excess of Seed, as *Hipocrates* affirms, that the Veins in the Temples being opened, debilitareth the Seed, from whence ensueth barrenness. *Polemon* and *Albertus* affirm,

affirm, the Hair thick and much abounding on the Temples neer the Eares, demonstrate a libidinous, callid, strong Nature; as on the contrary, *Haires* very Rare, and thin on the Temples, denote frigidity and weakness of parts, &c.

Observations from the Eyes.

CHAP VI.

NExt in order we shall intend our discourse to the *Eyes*, as being esteemed the most Noblest Parts of the body, as in the which, a very great part of our observation consisteth, *A prudentissimis dictum est, ut vultus animi imago, sic oculi vultus indices sunt*; The wisest of men affirm, That as the Countenance is the image of the Heart and Soul, so are the *Eyes* the Index of the Countenance, Others call the Eies *Animiso-res*, becauſe the heart emitteth its intentions by the Eyes, as Sentinels, out of Salliports: *Polemon* saies, *Oculi arcana cordis manifesta reddunt*, the eyes make manifest the Secrets

of

of the heart, because those signes that appear in the Eyes, are the lively presentation of the affections; and *Albertus* as *Loxius* renders him, saying, The perfection of *Physiognomie* consists in the *Eyes*, because the *Eies* afford more powerful Signals, and demonstrative signes than are otherwise seen in the Countenance; and if with the signes of other parts of the face or body the *Eyes* agree, it strongly confirms the Signification; but if different, most heed is to be given to the *Eyes*: And *Pliny* saith; There is no part in man or Beast, that more Apertly discovereth the inwards of the Heart then the *Eyes*, there plainly appear the sumptomes of Mercy and Clemency of Hatred and Anger, of Love, of Sorrow, of Joy, &c. and concludes, *Profecto in oculis Animus inhabitat*, The Mind, and the Heart, dwell in the *Eies*; From hence it is, the *Eyes* shed tears, the doleful sumptoms of a sorrowful Soul; the *Eyes* are but Vessels that receive and emit the Souls conceptions; *Animo vidimus, animo cernimus*, we see, and discern by the Mind

Mind and Soul, a weighty and ſerious Cogitation makes us Wink, and blinds the *Eyes*, becauſe the power of the Soul in that cogitation, abducts the ſight inwards, that when we leſs regard outward Objects, we mentally ſeem to ſee and know them more plainlyer & exact, the *Eye* more or leſs, as it is acted by the Soul, and the powers thereof, as in the Falling Sickneſs: *Oculi aperti, nihil cernunt animo caligante*, the *Eyes* ſees nothing though it ſeem to look wide open, when the ſpirits within are dark and troubled, which is an undeniable Argument of the great ſumpathy and identity, (as it were) between the *Heart* and the *Eye*, as *Aphrodiſeus* in his Problems obſerves; when we heer that which daunts or abaſheth the ſpirits, *Oculos deorſum vertimus*, we caſt down our *Eyes* to the ground, which ſhews the ſympathy between the Soul and the Sight, *Quia natura oculos animi ſpeculum conſtruxit*; the Soul diſliking, the *Eyes* are caſt down: For Nature hath made the *Eyes* the very Looking-glaſs of the Soul, for all other

other, the Affections and Passions of the soul, Marshal themselves in the *Eye*, as Anger, Love, Respect, disdain, and the like: *Galen* in his Contemplations of the *Eye* is so Ravisht with its faculties, that he cal'd it *Divinum membrum*, A Divine Member, and thinks, *Vt caput a Natura propter oculos formatum fore*, That Nature made the Head principally for the *Eyes* sake, because in them only is discernable: The active faculties of the Soul and Brain, where the chief faculties of the soul are resident, and in the brain contained; and as the *Soul*, so the *Eye* hath its immediate dependency on the *Brain*, all the *Nerves* that administer Motion, and give the Visive faculty, are radicated in the *Brain*, and all power of seeing is emanated from the *brain*; the great regard Nature had to this member, appears in those curious fortifications she hath made for their defence and preservation, as the Lids and the Eye-brows, which compase the *Eyes*, like impregnable Bulwarks, and open and shut for their convenience and safety, and promanenting

nenting like Mountains, protect the *Eye*, which is sweetly set as in a Valley within them, and watcheth the preservation of the whole body; by these with the help and use of light, we see light from darkness, and life from death. But more particularly to prosecute our intention, the eyes afford us many considerations, which for the more facility of judging, may be concluded under two heads, *Viz.* *Qantity* and *Form*; for as to quantity, they are considerable in their position and place, colour motion, figure, Aspect, and the like, and as the *Quantity* admits of many considerations, so are the forms of the Eyes very various in their appearances, and Aspect; as Cruel, Dreadful, Fiery, Soure, Sullen, and heavy, transverse, crooked, squint, humble, flattering and the like; and as *Aristotle* in his Book of Annimals, notes the curiosity of the *Eye* placed under the *Supercilia*, which is above, and the Lid below called *Palpebra*, for those parts that touch the *Palpebra*, are called the *Cillia*, which are the parts bedecked with hair, on the extremity

ty of the *Palpebra*: And Lastly, the Eyes are in Latin called *oculi*, *Quasi capite occulti, vel quia Animæ occulta revelant*, as seeming to be hidden in the head, or that they reveal the secrets of the Soul: But perticularly,

1. *Eyes* very big, and grosse, resembling the *Ox*, being various in colour, and having many Representations signifies a man most commonly Dull as to Action, yet oft times Audacious, Envious, partly modest, and partly not, not much to be trusted with secresy, tenacious, vain, free as to lying, very full of Ire of ill memory, of dull wit, and of small intellect, yet thinking himself much wiser then he is.

2. There are some whose *Eyes* are concave and hollow, which stand within the head as if they were hidden, and look inward; these see and discern very far of; but render the person suspicious, Malicious, of much wrath, of perverse manners, long remembring Mischief, Audacious, Cruel, much given to Lying, and threatning, Vitious, Luxurious, Proud,

Proud, Envious and ſeducing.

3. Some have *Eyes* that ſtand very far out, ſwelling, theſe participate of the extream likewiſe, and denote the perſon to be ſimple, weak of wit, of little modeſty and manners, ſometimes liberal and free, other times ſervile and miſerable, of dull capacity, quickly convertible to any thing, and fixt to nothing; The reaſon is, *Quia quo plus oculus prominet, eo plus diſtat a cerebro.*

4. A ſharp ſtedfaſt piercing *Eye*, who ſeem to look ſtudiouſly, and ſeriouſly with the Eye-lids caſt down; ſignifies Malice, ſeducement, deceit, falſity, lying, envy, wilfulneſs, ſecret and cloſe, yet impious, and unjuſt.

5. *Eyes* indifferent ſmall and round, ſignifie a perſon modeſt and baſhful, yet but of weak Brain, too credulous of others words, of groſs ingenuity, of hard underſtanding, and oft times of bad fortune, liberal to others, and indifferently ſociable.

6. *Eyes* oblique, in their form; intimate a perſon falacious, ſagacious, tenacious, envious peeviſh, fraudulent and malicious. 7. *Eyes*

7. *Eyes* that are different in form, or quantity, or quick, wild, and wandring; denote the person False, Vain, simple, and humorsome, Luxurious, easie of beleife, Nice and very changeable in Fancy.

8. *Eyes* that often wink, and move backwards and forwards, slowly too and fro, signifie a person Subtil Studious, at random, Luxurious, presumptuous and mistrustful, hard to beleive any one.

9. *Eyes* that have the *White* mixt with Citron Colour, or the white of the Eies spotted, or look as if coloured therewith, or like a Tauny colour; denote the person given to Lying, Vain and fallacious, oft Luxurious, not to be trusted to, yet secret enough, very wise in his own conceipt, abounding in his own sence and very irreconcileable.

10. *Eyes* that exceed in motion or otherwise, are Heavy, Dull and Slow in Aspect, yet peircing and sharp, the Eye-brows reclining; denotes the person exceeding malicious, in many things light and careless perfideous, envious, Fallacious, and rixosus.

11. *Eyes*

11. *Eyes* Rediſh like bloodſhot, or vitiated with Rheume like Tears; ſignifie the perſon Angry, Proud, Diſdainful, Cruel, perfidious, loving Lying, yet ſometimes Hypocritically Pious, and of mean Capacity.

12. Groſs and big *Eyes* like an Ox; denote a perſon ſimple, of ſhallow apprehenſion, of bad memory, and of groſs nutriment.

13. *Eyes* of a mean bigneſs, tending towards black or grayiſh, having an orbicular circle about the *Pupilla* the Apple of the Eye, inclining to a Citron, Orrange, or Lemmon Collour; ſignifies a Nature compleate in all good, though the perſon may be paſſionate, yet he loves peace, and to make peace above all things, is Meek, Humble, merciful and full of pitty, of good Wit, and great underſtanding, ſtrong Intellectuals, and cordially true, and ſerviceable to his Friends.

Obſer-

Observations taken from the form and figure of the Nose.

CHAP. VII.

1. *NAsus in facie non minima pars est, Hæc siquidem hominem præ cæteris formosum, deformemque reddit*; as the *Nose* is not the least considerable part of the Face, so it principally decorates the Face with Beauty, or adds deformity; the proportion whereof answers to the whole body, and is as a standard to mensurate the parts thereof, (*as I have laregly discoursed in my large book of Chyromancy and Metoposcopy.*) The *Nose* is the Organ of smelling, and carrieth with it a kind of Beauty, yea of Majesty; therefore the *Egyptians* in their *Hierogliphicks* by a *Nose*, signified a wise and prudent man, and *Festus* calleth such wise men *Nasutos*, as if they were able to scent or smell the Politick stratagems of other men.

The *Nose* is scituated betwixt the eyes, nature having placed it in the midst

midſt between three other ſences, the Sight, the Hearing and the Taſt, and in a ſtraight line, that the reſpiration might not be interrupted, but paſs freely to and fro. *Laurentius* obſerves, that the Baſis of the Noſe beginneth with a ſharp point, from the inward Angles or corners of the Eyes, and endeth at the beginning of the Lips; and in a man the chief uſe of the poſition of the Noſe is for *Beauty* and *Elegancy:* Nature for the benefit of breathing, and purging the Brain, hath divided the Noſe into two Cavities which they call *Nares* the Noſtrils, and the uſe of this diviſion is, that the Action of ſmelling might be more perfect, for in all the parts of ſence (excepting the *Touch*) the ſence is bypartite, becauſe of the two ſides of the body, the right and the left, and it is double that one Noſtril might remain open when the other is obſtructed, that thereby we might have the better benefit of Inſpiration, and expiration, and in the parts of the Noſe are certain Muſſels inſected, ſerving for Dilatation, and conſtriction. But

it

it is not my purpose heer to Discourse Natures curiosities, and wonderful workmanship, about this Subject, which I might much inlarge, but to hast to the Phisiognomial significations thereof, and First:

1. A long *Nose*, somewhat subtil and small, renders a person audacious, much affecting curiosities, Teasty, Hasty, Peevish, very credulous, and unconstant in resolution.

2. A *Nose* extended long, the end declining downwards; notes a Nature Sagacious, secret, serviceable and true to his friend, honest and fair in his dealings.

3. A *Nose* broad in the middle, and declining towards the summity thereof; signifies a person of easy report, various, Luxurious, Verbal and of churlish Fortune.

4. A *Nose*, Gross, Big, and long, signifies a person Greedy and Covetous after curiosities, simple in good things, and witty in evil, indifferent fortunate, fawning and dissembling in those things which require secresy,

ſy, and much more ignorant than he would be reputed to be.

5. Who hath his *Noſe* very ſharp in the end, and of mean proportion, between long and ſhort, between groſs and ſmall; is ſignified to be one that abounds in his own ſence, quickly Angry, Contentious, Scornful, Diſdainful, Knaviſhly cunning, malicious, miſchievous, yet of good memory.

6. A *Noſe* round in the extreams, like bottle noſe, with ſtrait and ſmall Noſtrils; ſignifies a perſon Proud, Vain-glorious, eaſie of beleif, of groſs nutriment, and Prodigal.

7. A *Noſe* indifferent long, and meanly ſmall at the end, and handſomely round, ſignifies a man bold and rational in ſpeech, very honeſt in his actions, yet ſoon angry, and as ſoon pleas'd again, tenacious, faithful and ſecret, ambitious of good, indefatigable, in his ends ſtudious, a good common-wealths man, and not retaining malice.

8. A *Noſe* retorted, and crooked in the upper part and long, having the end ſomewhat groſſer than ordinary

nary, signifies a man bold, proud, fierce, tenacious, envious, covetous, luxurious, to be a deceptious Seducer, vain-glorious, perfideous, and *Rixosus*.

9. A *Nose* more than ordinary elevated in the middle like a ridge, intimates the person to be much given to Lying, Idle, Unconstant, Luxurious, easie of beleif, importunate, of a ready flashy wit, of grosse nourishment, more simple than wise, and malicious.

10. A *Nose* conveniently big, above and below, and reasonably plain; signifies a person peaceful, meek, faithful, laborious and dilligent, secret and of good intellect.

11. Who hath a *Nose*, on the end somewhat hairy, and somewhat bigger than ordinary, yet handsome, and in the juncture of the forehead, subtil & small, is of good conditions in all things, and easie to be wrought upon, or two easie perswaded.

12. Who hath a *Nose* every way very big, and very large Nostrils, is signified to be of gross Wit, more weak than Wise, Fallacious, Subtill,

til, contentious, Luxurious, Envious and vainglorious.

Of the Lips.

CHAP. VIII.

1 THe *Lips* are muſculous extremities of the mouth, and are conſtituted of ſoft and tender fleſh, and as *Avicen* hath it *Labia oſtii vice adjuncta ori*, the Lips are adjoyn'd to the mouth, and ſerve as a gate and inlet, *Obid prius de labiis agemus.*

2. Big and thick Bobber *Lips*, (according to *Polemon*, *Conciliator*, and others) ſignifie a dull, heavy, Fooliſh Nature: Such are called *Labeones*, &c.

3. Thoſe who have the Upper *Lip* thick and groſs, and the Lower *Lip* extending farther then the upper, like the *Ape* and *Aſs*, are judged wilful, ſimple, buſie, and injurious, and very changeable.

4. Thoſe who have the lower *Lip* bigger and fleſhier then the Upper *Lip*, are Timerous, Bathful, and

too Modest, if it much exceed.

5. Those who have the *Lips* very thin, are judged Proud, Humoursome, self-wil'd, and of dogged Conditions.

6. Those who have a convenient mediocrity in their *Lips* that are indifferent fleshy, not much wreathed, nor retorted, fresh and well coloured; these are judged discreet in all things, Secret, Trusty, Sagacious, witty, much affecting vertues, and hating vicious actions.

7. *Lips* that are unequal in part or in whole, so that one is much bigger than the other, or one part is more bigger or less than it should be; declare a dull wit, a slow intellect, simple and various, and of changeable fortune.

8. Small thin *Lips* in the middle of the mouth, and thicker at the corners, the mouth being large, signifie strength, fortitude, and courage; these resemble the Lyon.

9. The upper *Lip* standing bunching out the Gums and Teeth, under the Nose, Arch-like bearing out the upper Lip, declares the persons ill spoken

ſpoken, having pernicious reproachful tongues, and injurious.

10. The lower *Lip* ſtanding a little out in a little mouth, or of mean proportion, a great ingenuity of the perſon, ſtudious of Honour and credit, but if it be a very large wide mouth, it ſignifies ſimple, confident impudence, without Malice, &c.

Of the Mouth.

CHAP. IX.

THat which the *Greeks* call στόμα, and the Latins *Os*, the *Engliſh* call mouth, comprehending under that appellation, not only the cleft which is made by the opening of the Lips, but alſo all that void cavity that is betwixt the Lips and the Roots of the chops, which are called *Fauces*, it is ſituated in the fore and midle part of the Face, that the hands might equally reach the meat on either ſide unto it, it is immediately under the Noſtrils, that not only the ſavours or taſts of our meats might be offered to the

mouth, but the savours and smells, and odour to the Nostrils; it being convenient that both sences should judge of what we eat or drink, *Apuleus* describes the mouth to be *Animi vestibulum orationis januam, & cogitationis comitium*, the pleasant Room of the Mind, where the Soul sports her self in her deliveries, the gate of utterance, the Parliament house of the Immagination, Mind and Thoughts, &c. Much might be said upon this Subject, as to every part, but we intend only our Observations from the *former* thereof.

To which end observe:

1. *Os magnum & latum exclausura & aperitione*, A *Mouth* big and large in opening and shutting; denotes a man bold, audacious, impudent, quarrelsome, verbal, false, a glutton, unclean, a heavy head wilful and simple.

2. A *Mouth* small in opening and shutting, signifies a person Peaceful, Meek, Bashful, Faithful, a keeper of Secrets, Benevolent, Modest, apt

apt to Learn, and a ſmall Eater.

3. *Cujus os fetet flatu*, who hath a ſtinking breath, ſignifies a vicious Liver, of vitious conditions, laſcivious, Fallacious, of weak Capacity, and groſs underſtanding, Covetous after other mens, profuſe, eaſily crediting more weak than wiſe.

4. A *Mouth* ſending forth a ſavoury ſweet breath, Argues a good compoſure and ſoundneſs of the parts, and ſo conſequently good Conditions, Wiſe, Faithful and Honeſt.

5. An open, Gauping, ſlubbering *Mouth*, *Stultitiæ ſignum eſt*, is a ſign of fooliſhneſs, for ſuch have the note of Fooles, who gaupe and Miſdemean their mouths, in ſtanding, going or ſpeaking.

6. A hollow *Mouth* is a ſignal of Envy, and intemperance; By *hollow*, we mean, not the inſide of the mouth, for ſo all are hollow, but when the Lips ſeem to be contracted, and that part between the Noſe and the Chin, ſeems hollow or denting inwards; as appears in old people that have loſt their Teeth;

and it is said of *Socrates* That he had such a mouth.

7. A *Mouth* competently big is an Argument of a hot and moist constitution, and that person is very capacious of Learning, of good capacity, a good Orator, a fortunate Genius, Faithful and Pious.

8. A *Mouth* every way well formed, that appears with a graceful comliness in the eyes of the beholders; signifies a person inclined to Justice, Secresy, Honesty, Discretion, Animosity, and indued with all Moral Virtues.

Of the Chin.

CHAP. X.

1. A *Chin* very Gross, Big and fleshy, signifies a peaceable Nature, Slow, and Dull of Apprehension, yet Luxurious.

2. A *Chin* very sharp, or long, or tetorted, declares a chollerick, hasty peevish temper.

3. A *Chin* Meetly and Meanly composed is an index of Vertue, Honesty and good wit.

Of the Head.

CHAP. XI.

1. A very big Groſs *Head*, ſhews ſtrength of body, but moſt commonly a Flegmatick, dull, unready wit.

2. The little *Head* is commended by *Avicen* to be the beſt, but if it be very ſmall, it intimates a great weakneſs in the Memory, and an imbecility in the judgement and Invention, with much unconſtancy.

3. A *Head* meanly big, is a ſigne of the beſt abillities, eſpecially if it be ſomewhat long, for then the *occiput* and *Cerebellum* are enlarged, and the memory, and hearing uſually are good.

Of the Ears.

CHAP. XII.

1. *Auris eſt hominis, & Auricula cæteri animali*, (ſaith *Ariſtotle*) and this member

may be beſt, and briefly underſtood here under three notions. As firſt the Ears very big and groſs, ſignify the perſon to be very Melancholly, for they are the excreſſencies of Melancholly, Timidus, Slow, in actions, and conceptions, unconſtant and wavering in his reſolutions, the Brain clouded with the aſcent of groſs fumes from the Spleen and Stomack.

2. The *Ears* very little, or longiſh and ſharp, declare a nimble crafty wit, and oft-times unhappy and Knaviſh.

3. The E*ares* that obſerve a mean between great and ſmall, being equally, meetly and competently formed, declare a good Genius, witty, ſolid and wiſe, a good capacity to Learning, Magnanimous, Liberal, well accompliſhed with every grace, and honeſt in all his actions, *Iohannis de indagine*, ſums up all in theſe few words, *Aures paululæ, inſenſatum, vaſtæ impudentem, parvæ ſtultum, quadrangulæ & mediocræ eruditum.*

Of

Of the Phyſiognomy of the Face.

CHAP. XIII.

1. IT is a wonder (if poſible) beyond wonder, to conſider ſo many *Faces* that are in the world, and never ſhall we ſee two in all things ſo like, but ſome difference is diſcernable, from whence ariſeth ſo great difficulty in judging the qualities and fortune of the perſons, the complication in the compoſition of the humors, ſo various, that he that will be curious herein, cannot ſafely exceed the colour and proportion of the *Face*; As in Pictures, the beſt temperament of colours have the greateſt grace, and excel in the Picture; ſo the beſt colour and proportion hath the beſt ſignification of manners, and being evil, hath likewiſe ill ſignification, as in general, according to the Proverb, *Rubeus nulli non ſuſpectus eſt*, as ſhewing a hot Complexion; and on the contrary a Livid and Saturnine leaden complexion, beſides a Saturnine ſullen

Chollerick Inclination, which are the worst of qualifications, signifies moreover Envy, Wrath, Rancor, Subtil and Treacherous, Machinations and Devices, as also a white Flegmatick *Face*, intimates a Feminine, soft condition; but where a neat complication of Red and white cheerfully appears in the *Face*, as in sanguine persons, this is the most laudable, as disposing to all vertuous actions, thus for colour.

2. Now as to the proportion of the *Face*, it may be observed, the countenance very long, the jawbones much extending themselves, declare a person, audacious, Proud, Injurious, Contentious, Fallacious, but a mediocrity appearing in the *Face* neither to short nor long, too Fat, nor Lean, *Aptum significat ad omnia*, signifies the person ingenious, and apt to all things that are laudable and commendable: The *Face* carnosus, and fleshy, as it were, denotes a Nature Dull, Flegmatick, Slow, Careless, Idle, yet Venerious, Unconstant, Presumptuous; and the more this grosness of flesh appears in the

the *Face*, the more is the Body rendred Dull Idle, Senseless, and intractable, a mean and competent leaneness in the *Face*, a mediocrity between fat and lean, indicate a studious, ingenious, prudent person, the puffing, and as it were the swelling of the Jaw-bones without flesh, presageth the Kings Evil or the like; if the *Face* be over pale, its a signe of weakness and fainting, if yellow or Saffron-like, it signifies the Yellow Jaundies, the opilation of the Spleen, and the overflowing of the Gaul and Choller, and according to the judgement of Physitians, such scarcely attain the sixtieth year of their age: these are the chief Observations concerning the *Face* to be noted, others more trivial we shall pass by, and with *Polemon* and *Indagine* conclude, *Facies plana litigiosum. Sufflata tumore injuriosum, imminendum. Macilentior sapientem prudentem, carnosa docilem, tristis stultum.*

We might have discourst every particular part of the Body from Head to Foot, but finding that too Prolix, and improper for this small

Vo-

Volume, we have reserved that for our Large Volume of *Chyromancy* and *Phisiognomy*, wherin (God willing) all things shall be fully handled, to the Readers content, and information, yet the Brevity of these Rules will render them infinitely useful to the memory; which is my Intent in this Epitomy. And having now well neer arrived to a Close of this Subject, and made our Judgements from distinct parts of the Body, and shewed their various and different significations under all perticular Notions: It will be necessary as a *Close*, to summe up all those signs and Characters under one head, that at the first sight may appear all those Observations, from all parts of the body that render a person *Virtuous* or *Vitious* according to the several species thereof, Viz. *Prudent*, *Imprudent*, *Iust*, *Unjust*, *Magnanimous*, *Luxurious*, *Ingenious*, and the like, which in the following *Rules* you have illustrated.

In-

Intellectual Habits.

THe *Intellectual Habits*, are Wisdome and Prudence, with their Oppoſites.

The *Moral Habits* are Virtues and Vices.

The *Artificial Habits*, are Arts, Liberal and Mechanical.

And firſt of the *Animal* faculties, and Intellectual-Habits, amongſt which I præmiſe *Ingenuity* or *Wit*, underſtanding thereby (in this place) an *Aptitude* to Apprehend any thing the *Fancy* moves to, which is either *Theorical*, *Practical* or *Poetical*, according to, and after the various Diſciplines unto each appertaining.

A Good Ingenuity or Wit is conſiderable in General *or* Special.

The Phyſiognomical Signes of a Good Genius, (in general) are:

1. A *ſtraight* Erect body, rightly proportioned, neither over tall nor ſhort.

2. The

2. The *Habit* of the Body mean betwixt *Fat* and *Lean.*

3. The *Flesh* Naturally soft.

4. The *Skin* subtil; being a medium betwixt soft, smooth and rough.

5. The *Colour* and Complexion of the body *White,* verging to a little blush of *Redness.*

6. The *Hairs* between *Hard* and *Soft, Crisping* and *Straight* or smooth as also between brown and yellow, and often with us Blackish.

7. The *Head* of a mean bigness.

8. The *Face* mean, between Fat and Lean.

9. The *Forehead* raised indifferent high, and not too plain.

10. The *Eyes* meanly big, round and clear, and of an Azure, Yellow shining Hazel colour.

11. The *Aspect* milde, and humane.

12. The *Ears* handsomly (as it were) graven and hollow.

13. The *Teeth* so mixt, that some are broad, some narrow, some thin, some thick, and more gross.

14. A subtil *Tongue.*

15. A mean *Voice*, betwixt intense

tenſe, and Remiſs.

16. The *Neck* comly, Mean and ſmooth.

17. *Channel bone* of the Throat, appearing and moving.

18. The *Back*, and the *Ribs*, not over fleſhy.

19. The *Shoulders* Plain, Slender, and mean.

20. The Ligaments and Arteries, well Compoſed and knit together.

21. The *Hands* indifferent long, comly and ſmooth.

22. The *Fingers* mean in length, and breadth, equally diſtant in all places.

23. The *Feet* comly, tender and not fleſhy.

24. The *Nails* plain, white, thin, ſomewhat mixt with *Red*, and ſhining.

25. The Carriage of the *Body* upright in walking.

Rule 2.

The Signs of a Dull and evil Genius, are contrary to the former ſignes.

1. THe *Stature* of the body over big and long.

2. The

2. The *Habitual* form of the body over *Fleshy* and Fat.

3. The *Flesh* hard.

4. The Complexion of the Body over black.

5. The *Head*, over big, or little, as also over hairy, hard and sharp.

6. The Forepart of the head, *Concave*, and the hinder part of the Head much *Convex*.

7. The *Face* exceeding big and fleshy.

8. The *Forehead* great, fleshy and round.

9. The *Ears* very round, plain, and not sculptated, or little, and stand staring up.

10. The *Eyes* obscure, and moving slowly or fixed & immoveable.

11. The *Cheeks* large and fleshy.

12. The *Neck*, hard, short, fleshy and fat.

13. The *Channel* bone of the throat ill placed, or deform'd in place

14. The *Shoulder blades* standing or appearing upwards.

15. The *Loines* much fleshy.

16. The *Breasts* big and fleshy.

17. The *Belly* standing forth.

18. *The*

18. The *Armes* very carnosus.

19. The *Thighs* short and about the huckel bones gross, fleshy and round.

20. *The Toes* of the Feet, short, small and crooked in part, or in whole.

Rule 3.

The Sensitive part and Memory are discovered to be good by these signes.

1. THe upper parts of the body, not to big comparatively, but mean, well formed, fleshy, yet not fat.

2. The *Brain* dry.

3. The *hinder* part of the head extended forth, which is the seat of *Memory*.

4. The *Ears* meanly big.

Rule. 4.

On the other part a weak Treacherous Memory is known by these contrary Signes.

1. AS if the upper parts of the body be small, and ill formed and fat.

2. The

2. The Brain moiſt.

3. The hinder part of the Head depreſſed.

4. The Ears ſmall, *Mouce like.*

Rule 5.

Signes of a good Judgement *are the ſame with the ſignes of a good* Genious, *only by way of Addition take theſe few.*

1. THe Eyes are meanly moveable.

2. The temperament more dry then otherwiſe.

3. The voice ſlow, Diſcreet and adviſed, yet unwearied.

Theſe do ſufficiently demonſtrate the Clarity, and Firmneſs of the Animal ſpirits and what is requiſite to the acquiring and compleating ſound Judgement; From hence by the contrary is eaſie to judge the Symptomes of a weak, and infirm Judgement.

Rule 6.

Rule 6.

The Symptomes of Wiſdome and Prudence (they being conſidered as intellectual Habits) are thus Notified.

1. THe *Stature* of the body mean or little.
2. The *Head* mean in the forepart, and ſomewhat inlarged in the hinder part.
3. The *Face* of mean bigneſs, and ſomewhat fleſhy.
4. The *Forehead* ſomewhat ſquare and long extending to the Temples.
5. The *eyes* full, Lofty, Clear and moving.
6. The *Tongue* ſubtil and ſmooth.
7. The *Noſe* handſomly, and fitly proportionated to the Face.
8. The *Voice* mean, between ſmall and great.
9. The *Neck* inclining ſomewhat to the right ſide.
10. The knot of the throat ſwelling forth.
11. The *Chanel bone* well and decently ligated.
12. The

12. The Breast large.

13. The shoulders large, and even.

14. The hands long, as also the Fingers naturally acting and moving as he speaks.

Rule 7.

The Symptomes of a simple foolish imprudent person, Are:

1. THe *Stature* very big, and the body inclining to the left side.

2. The *Head* the forepart and hinderpart hollow, and Globous.

3. The *Hair* exceeding Red, or growing down in the Neck.

4. The *Face* very Large and fleshy.

5. The *Eyes* small, rediſh, and obscure, clowdy, little moving verging upwards and swelling out of the head.

6. The *Ears* big, long and staring upwards.

7. The *Nose*, disproportionable, and undecent on the Face.

8. The *Forehead* very small, round and high.

9. The

9. The *Cheek* contracted and as it were lowring.

10. The *Mouth* pouting out, slit as it were

11. The *Lips* big, and swelling.

12. The *Voice* small, sharp, and Canorous.

13. The *Discourse* babling, Dull, and weak.

14. The *Laughter* much, and frequent.

15. The *Neck* over-much erected upwards.

16. The *Shoulders* hairy.

17. The *Loynes* fleshy.

18. The *Hands* very short, haveing the Joynts long, thick and sharp.

19. The *finger* short and fleshy.

20. Walking in a careless stooping posture, and the Countenance lifted up and wandring.

In the next place are observable (according to our proposed Method) Moral Habits, Viz. *Vertue and Vice.*

Rule 8.

Rule 8.

The Signes and Symptomes of a man Pious, Plain, *and* Honest.

1. THe *Face Serene*, Fair and Amiable.
2. The *Forehead* mean between Serene and Cloudy.
3. The *Eyes* decently big, inclining to four square.
4. The *eyes Moist*, *Lucid*, usually open and intentively fixed upon the object it beholds.
5. The Aspect mildly Humane.
6. The *Voice* mean, between great and small.
7. The *Laughter* mean, and not to excess.

The contrary Qualification hath these Signes.

Rule 9.

1. THe *Face* deformed.
2. The *ears* long and narrow.
3. The *eyes* dry, Pale, swelling out, and shining.
4. The

4. The *eye brows* hairy, and joyned, beetle brow.

5. The *Mouth* little, yet ſwelling outward.

6. The *Teeth* long, ſtanding out and firm.

7. The nether Lip ſlender, the teeth hanging over it.

8. The *Voice* Small, Quick, and pronounced through the Noſe.

9. The Neck awry.

10. The Back crooked.

11. The Legs very ſlender, and ſmall.

The Signes of Moral Prudence are the ſame with intellectual Prudence, which you have in the ſixth Rule foregoing; To which I referr you.

Rule 10.

The characters of a Iuſt man.

1. THe *Body* commenſurately proportioned.

2. The *Forehead* long, and the temples both waies extended.

3. The *Hair* dark, or darkiſh brown or obſcure, and the hair of the beard of the ſame colour.

4. The *eyes* ſomewhat big, ſublime, bearing forth and ſhining.

5. The

5. The *Voice* Grave.
6. The *Countenance* Grave and Laudable.

Rule 11.

The Signs of Injustice, Are

1. THe *Eyes* Blue, Dry, and somewhat Red, and little moving, but roling, staring open, and fixed.
2. The *Aspect* sowre, glouting, and threatning.

Rule 12.

The Symptomes of Fortitude.

1. THe *Body* erect and upright.
2. The *Head* somewhat big.
3. The *Hairs* mean betwixt straight and curling.
4. The *Forehead* square, of a proportionable Magnitude.
5. The *Eyes* blewish, Yellow and Rediſh, of a mean Magnitude and open.
6. The *Eye brows* crooked.
7. The *Nose* from the Forehead crooked or round, and obtuse at the end.

8. The

8. The *Mouth* large.
9. The *Chin* four ſquare and hairy.
10. The *Lips* thin, the mouth big.
11. The *Voice* big, and ſounding.
12. *Reſpiration* ſtrong, and conſtant.
13. The *Neck* big and ſtraight.
14. The *Breſt* full and large.
15. The *Back parts* big, and ſtrong.
16. The *Shoulders* broad, big and large.
17. The *Ioynts* big, and well knit together.
18. In *Walking*, he makes ſome motion with his ſhoulders, and takes large ſteps, the ſame alſo are the ſignes of a *Magnanimous perſon.*

Rule 13.

The ſignes of a Fearful, Timorous, Puſillanimous Nature, Are

1. THe *Body* bowing, or inclining
2. The *Habit* of the body. *Lean* and without Hair.
3. The *Hair* of the body thin and ſoft.
4. The *Motion* of the body, diſ-

covering a languishing posture.

5. The *Complexion* of the body, a wan white, black, or of a wan leaden colour.

6. The *Head* in the forepart, and hinder part, depressed and hollow.

7. The *Hairs* white or very black.

8. The *Face* pale and sorrowful.

9. The *Forehead* big, fleshy or bony.

10. The *Mouth* little with spare Lips.

11. The *Respiration* little, rare, and weak.

12. The *Voice* accute, and smooth or remiss with a little trembling, sounding in the Nose.

13. His *Discourse* accute, weak, and short.

14. The *Neck* long and slender.

15. The *Brest* narrow, smooth and imbecile.

16. The *Ioynts* and Arteries soft, inarticulate and weak.

17. The *Arms* short.

18. The *Thighs* small and slender.

19. The *Hands* long and small.

Rule. 14.

Rule. 14.

The Symptomes of Audaciousnes, which is the extremity of Fortitude.

1. A *Cloudy* lowring forehead.
2. Long *Eye* brows.
3. Dry *Eyes*, bloody, open, darting and shining.
4. An *Austere* and crabbed sowre Countenance.
5. The *Nose* long, extending near the mouth.
6. The *Mouth* big, bearing out.
7. The *Teeth* long, standing at a distance, sharp and strong.
8. The *Neck* short, and some imperfection.
9. The *Brest* large.
10. The *Shoulders* very big.
11. The *Arms* long, and large.
12. The *Fingers* sharp and thick.

Rule 15.

The Symptomes and Characters of a Temperate man.

1. THe *Hair* mean, betwixt thick and thin.

2. The *Forehead* mean, between light and Cloudy.

3. The *Eyes* big, and shining, having the balls mean.

4. An equal proportion, of the parts of the body.

5. An equal distance between the Navil and the bottome of the breft, as between the bottome of the breft and the throat.

Rule 16.

The Figures of an Intemperate person are these.

1. THe *Face* of Saffron colour.

2. The *Eyes* big, somewhat moist, swollen, somewhat red, piercing and obscure.

3. The *Mouth* hollow and much deformed.

4. The *Speech* big, and weak.

5. The *Respiration* quick and full.

6. The *Neck* fat, and the Gullet of the throat much bearing out.

7. The *Belly* big, soft and pending downwards.

8. The *Duggs* hanging amply upon the breft, yet lean.

9. The

9. The *Hands* ſlender.

10. The *Space* from the Navil to the lower part or bottome of the Breſt, larger than the ſpace from the bottome of the breſt to the throat.

Rule 17.

The Characters of a Venerious, and Libidinous perſon, Are

1 THe *Head* Hairy, Rough and Rugged.

2. The *Hair* ſtraight, thick, harſh and black.

3. The *Eyes* hollow, clear, and Lacivious.

4. The *Often* and frequent motion of the Eye-lids.

5. A *Low* Forehead, or the Hair growing much down towards the Eye brows.

6. The *Ears* exceeding ſmall.

7. The *Contraction* of the Cheeks in Laughter.

8. The *Hollowneſs* of the noſe.

9. The *Chin* much hairy.

10. The *Neck* inclining towards the left ſide.

11. The *Breſt* Hairy, large and Lean.

12. The *Paps* hanging downwards.

13. The *Thighs* subtil, rough and harsh.

14. The *Belly* fat, and hairy.

15. The *Arms* strong and Nervous.

16. The *Toes* of the Feet not much parted, but (as it were) joyned together.

17. A *slow* pace when he walks with standing and looking about him.

Rule 18.
Signes of Stupidity.

1. THe *Eyes* pale, Gazing and staring about.

Rule 19.
Signes of Fidelity.

1. THe *Forehead* Austere, and declining.

2. The *Eye* brows compressed.

3. The *Eyes* mean, inclining to an azure, or dark colour, wishly looking and shining.

Rule 20.

The Characters of a Perfidious Person.

1. THe *head* very ſmall, of a rude and undecent proportion, & debility in the back part thereof.

2. The *Forehead* ſharp, like little Mountains and full of holes.

3. The *Eyes* ſmall hollow, dry, obſcure, moveable, and of a piercing quality.

4. The *Shoulders* elevated upwards.

5. The *Hands* ſmall and ſlender.

Rule 21.

The Characters of a baſhful modeſt perſon, compoſed with a gentle Confidence.

1. THe *Stature* of the body ſomewhat inclining, or loveing to ſtoop.

2. The *motion* of the body ſlow, and mean.

3. The *Eyes* ſomewhat obſcure, cloudy, not much opening, nor quite ſhut, but pinking (as it were) half winking.

4. The motions of the *Eye brows* moderate

5. The *Blush* of the Cheeks quickly arising, and soon vanishing.

6. The *Voice* and discourse Grave Meditated, Lingring and slow.

7. The *Ears* having a Ruddy blush, and Complexion.

Rule 22.

On the contrary, *The Signes of Bold, Immodest Persons, Are*

1. THe *Body* straight and piercing.

2. The *Complexion* of the body reddish.

3. The *Head* accute in the Crown, and extended in length.

4. The *Hair* very Red.

5. The *Face* very round, or very long.

6. The *Eyes* much open, and shining.

7. The *Eye-lids* hairy and ruddy.

8. The *Eye-brows* very long.

9. The *Discourse* and Speech, shameless, Malapert, & Reproachful.

10. The *Nose* gross and blunt, crooked or writhed, near the Forehead.

11. The

11. The *breſt* ſmooth and Elevated.

12. The *Toes* and Nails crooked.

13. He *walketh* raſhly and haſtily.

Rule 23.

The Characters of Meek and Courteous perſons, Are

1. THe *Head* of what Faſhion ſoever, yet is ſomewhat big.

2. The *Figure* of the body is ſomewhat inclining.

3. The *Habitual* Conſtitution of the Body, is Moiſt, Soft, Smooth, and ſomewhat hairy.

4. The *Hair* is plain, ſmooth, bright, or ſomewhat yellow.

5. The *Eyes* black.

6. The *Eye brows* ſtanding ſtraight out.

7. The *Voice* heavy, ſlow, ſoft, and Effeminate.

8. The *Diſcourſe* Negligent, ſlack and Mild.

9. He walketh ſlowly and carelesly.

Rule 24.

Contrary to meekness, *are the Signes of wrathful and Cruel persons.*

1. THe *body* erect, straight, and meager.
2. The *Colour* and complexion of the body rediſh and yellow.
3. The *Face* round.
4. The *Forehead* round, or Goat-like, wrinkled.
5. The *Eye brows* converſe, crooked and extended.
6. The *Eyes* big, heavy, bloody, ſhining, and ſparkling.
7. The *Temples* raiſed, (as it were ſwollen) and the *Veins* much appearing.
8. The *extream* of the Noſe ſharp.
9. The *Noſtrils* large ſpread, and hollow.
10. The *Mouth* as it were trembling.
11. The *Teeth* ſtraight and ſharp.
12. The *Tongue* quick, and ſtammering.
13. The *Voice* big and entangled, or ſharp and vehement, or beginning low,

low, or big, and ending a Sentence ſharp, or ſqueaking.

14. The *Speech* haſty, harebraind, raſh and hardy, and ſuch a perſon uſually reiterates, or triplicates his words to little purpoſe, many among us, may thus be obſerved.

15. The *Countenance* doggedly ſoure and cruel.

16. The *Neck* long, thick, fat, and the Veins much appearing.

17. The *Throat* rough, and ſwelling forth, under the throat bone.

18. The *Breſt* large, meager, and of a flamy Complexion and Colour.

19. The *Shoulders* large.

20. The *Shoulder* blades broad.

21. The *Joynts* big and ſtrong.

22. Uſing *motion* with the fingers in ſpeaking.

23. A *Grinning* or gnaſhing with the teeth.

Rule 25.

The Qualifications of a Careleſs, Negligent Nature, being oppoſed to Diſcretion, Meekneſs and Gentleneſs, of which the Notes Are,

1. THe *Hair* ſmooth.

2. The *Face* big and large.

3. The

3. The *Forehead* little and small.

4. The *Eye brows* verging towards the Nose.

5. The *Ears* exceeding small.

6. The *Eyes* of the colour of *Goats*.

7. The *Mouth* deformed, as being awry, or the Lips cut with Shares.

8. The *Lips* excessive thick.

9. The *Teeth* close and even.

10. The *Voice* rough or sharp, clamorous or depraved.

11. The *Speech*, hasty, and Even, or Low, and Weak.

12. The *Neck* thick and fat.

13. The *belly* fleshy, soft, and hanging down, *Cow-bellied*.

Rule 26.

Characters of sincerity, Are

1. THe *Mediocrity* of the *Face* and the proportionate composure of the Cheeks and temples, somewhat a little inclining to Fatness.

2. The *Voice* mean betwixt big and small.

Rule. 27.

The Phyſiognomical Signes of a Lyar, Are,

1. THe *body* crooked and deformed.

2. The *Face* fleſhy.

3 The *Noſe* high and elevated in the middle.

4. The *Eyes* merry, jocund, being ſurrounded with Azure Circles.

5. The *Eye brows* inclining downwards.

6. The *Lower* eye lids, as *Arched*, or rendring a Rainbow-like colour.

7. The *Speech* quick, and fawning, pronounced ſomething thorough the Noſe.

8. *Laughter*, even to Deriſion.

Rule 28.

Next unto the Lyer, the Diſſembler claims his place, and his Phyſiognomical Signes are theſe.

1. THe *Face*, with a ſupine ſleepy Countenance.

2. The *Forehead*, wrinkled and rough.

3. The

3. The *Eye brows* inflexing and knitting towards the Temples.

4. The *Eyes* little, roundish and shining.

5. The *Voice* dull, his speech seemingly negligent, and dark.

6. He hath a *Frisking* humor in his walking or travels, soon here and soon there.

Rule 29.

To the Dissembler is the next of kin to a Flatterer, whose Characters are these.

1. MOst usually a *little* Weesel Face.

2. A *Serence* clear forehead.

3. Little *wandring* Eyes.

4. His *Countenance* and Voice pleasant and affected.

5. His *Pace*, and acting is with many, and often, *Circumtorsions*, turnings and windings, and whiskins to and fro.

Rule 30.

The Character of a liberal and Benevolent person.

1. THe *Hair* naturally descending towards the Nose.

2. The *Hinder* part of the Neck, Erect Goat like.

3. The

3. The *Shoulders* well compacted.

4. The *Fingers* ſomething bending backwards, the *Arms* long.

Rule 31.

The Signes of a Covetous, Sordid perſon.

1. THe *Eyes* very ſmall.

2. The *Face* exceeding little.

3. The *Eye brows* incurvating towards the Noſe.

4. The *Back* deformed by crookedneſs, or the like.

5. The *Shoulders* ill compacted, too much verging, and inclining to the Breſt.

6. The *Fingers* Contracted ſtiff, and bending forwards, Emblems of hold faſt.

7. Speedy in going, and treads thick and quick.

Rule 32.

The Phyſiognomical Characters of a perſon Courteous, Civel, Elegant, and Facetious, Are theſe,

1. THe *Forehead* large, fleſhy, plain and ſmooth.

2. The

2. The *Eyes* moist and shining.
3. The *Countenance* expressing Joy, Content and Mirth.
4. The *Voice* pleasant and pleasing.
5. The Motion of the body slow, *&c.*

Rule 33.

On the contrary, *The Signes of a Churlish, Discourteous, Rough-hew'd Nature, Are*

1. THe *Form* of the body *Meager*, and Lean.
2. The *Forehead* Cloudy, Sullen, and wrinkled.
3. The *Eyes* cast downward, or down-look't.
4. A *Nimble* tongue.
5. Walking a *short* and *thick* pace.
6. A Secret *Murmering* to himself as he walks, &c.

Rule 34.

Declares the Signes of a Laborious Person.

1. THe *Head* Little, or not over big.
2. The *Habitual* Constitution of the body Dry and Hard.

3. The

3. The *Face* Lean, and Bony.
4. The *Eyes* quick, and moving.
5. The *Tongue* quick.
6. He taketh *long* ſteps, and walketh faſt.

Rule 35.

On the contrary, the Notes of a Lazy, Idle perſon, Are

1. A Great *Blockhead.*
2. The *Conſtitution* of the body humid and tender.
3. The *Face* fleſhy, inclining to a Honey Complexion.
4. The *forehead* large.
5. The *Eyes* moving ſlow.
6. The *lower part* of the Noſe thick.
7. *Blub Cheek't.*
8. *Slow* Tongue.
9. *Short* in diſcourſe.
10. He *Walketh* a ſlow, ſhort and Lazy pace.

Rule 36.

The marks of a ſleepy, Dull, Drowſie diſpoſition, Are

1. THe *members* of the upper part of the body, are diſpro-

proportionably greater then the members of the lower parts.

2. The *Habitual* constitution of the body is Flegmatick.

3. The *Head* overmuch swelling.

4. The *Eyes* swelling or gogling.

5. The *Countenance* Dull, Dead and Drowsy.

6. The *Veins* small hardly perceptable.

Rule 37.

The Signes of Humility, are

1. THe *Stature* not altogether erect, but somewhat incurvating.

2. The *Eyes* narrow and quiet.

3. The *Voice* mild and moderate.

4. Seldome *Laughter.*

5. A *Slow*, equal and gentle pace in walking.

Rule 38.

Contrary, *The Signes and Symptomes of Pride, Are*

1. THe *figure* of the Body erect.

2. The *Eye brows* elated, and Arch like.

3 The

3. The *Eyes* great, ſhining, dancing in the Head, and verging upwards.

4. The *Voice* ſharp and ſounding.

5. Ridiculous in laughter.

6. The *Neck* thick and long.

7. The *throat* ſharp, and extended.

8. The *fingers* long and ſmall.

9. A proud Deportment in the face.

10. A ſtiffe advanced *Neck*.

11. A ſlow *Spaniſh* pace.

12. *Circumſpection* and looking about.

13. And often ſtaying, or ſtanding ſtill in walking.

Rule 39.

In the next place, we will obſerve the Symptomes of Secreſy, which are neceſſary to Obſerve.

1. THe *face* fair, inclining to a *Whitiſh* Complexion.

2. The *forehead* long, looking ſomewhat downwards, *mournful* and ſomewhat *Sharp*.

3. The *Eyes* fat, and *Smiling*, but frequently ſubject to *Tears*.

Rule 40.

Rule 40.

On the Contrary, *The Signes of a babler, Are*

1. THe upper parts of the body bigger then the Inferiour.
2. The *Complexion* of the Face, a dark, yellow, or Honey colour.
3. The *Ears* big, standing up.
4. The *Nose* straight.
5. The *Cheeks* very long.
6. The *Mouth* stretched forth in length.
7. The upper *Lip* hanging over the lower.
9. The *Tongue* Nimble, and Voluble.
10. The *Throat* sharp and rough.
11. The *Ribs* bunching out before.
12. The *Fingers* long and slender.

Rule 41.

Discovers the Signes of a benevolent Merciful person.

1. THe *Face* fair, inclining to a Whitish Feature.

2. The

2. The *Forehead* long, looking ſomewhat downwards, Mournful, and ſomewhat ſharp.

3. The *Eyes* fat, and Smiling, but frequently ſubject to tears.

Rule 42.

On the contrary, The ſignes of a Malevolent perſon, Are,

1. THe *Temples* Concave and Hollow.

2. *beetle* brows, or the temples conjoyn'd and hairy.

3. The *Eyes* little and pale.

4. The Diſſection and Deformity of the Mouth.

5. The *Teeth* tuskiſh-like, long.

6. The *Arms* ſhort.

Rule 43.

To Malevolency may fitly be adioyned Envy, *the Characters of which, are*

1. THe *body* Meager and lean.

2. The *Face* plain, and in Aſpect black and blew.

3. The *Ears* long and narrow.

4. The

4. The *Eyes* little and pale.
5. The *Voice* sweet and pleasing.
6. The *Speech* and discourse, sharp and Accure.
7. Sparing in Langhter, yet sometimes seemingly merry.

Rule 44.
The Notes of a Hasty Person.

1. THe *Voice* low, and grave in the beginning of his discourse, but in the end *Elevated*, *Accute* and *Sharp*.
2. The *Teeth* mixed, *viz.* some broad, and close united, some small, and standing at a distance.

Rule 45.
The Characters of a Gentile, Heroick Noble Nature.

1. THe *Stature* straight, erect, and well proportioned.
2. The *Complexion* of the Body *White*, with a *blush* of *Redness*, throughout defused.
3. The *Head*, of a moderate Magnitude and roundness, both waies swelling forth. 4. The

4. The *Hair* Fair, inclining to Yellow.

5. The *Face* Fair and Comely.

6. The *Forehead* ſquare, and of a mean Magnitude, and mean betwixt Calm and Cloudy.

7. The *Eyes* big, and ſublime.

8. A *Splendour* of Admirable Dignity in the Forehead.

9. The *Ears* neatly inſculpted, of mean bigneſs, ſomewhat ſquare, and quick of Hearing.

10. The *Mouth* large, and Lovely.

11. The *Speech* ſober and Grave.

12. The *Mirth* Moderate.

13. The *breſt* and ſhoulders large.

14. The *Hands* ample and open.

15. The *Fingers* indifferent long, ſmall, comely, and retorting backwards from the firſt joynt.

16. A *ſlow* pace, Grave and Magnificent.

Rule 46.

On the Contrary, Signes of a Salvage Ignoble Nature, Are

1. THe *Figure* of the Head, incurvated.

2. The

2. The *Head* hard, edged or pointed.

3. The *Hair* thick, hard and rugged.

4. The *Face Wan*, Undeformed.

5. The *Forehead* hard and rough.

6. The *Ears* over big, flagging, as much as to ſay, *Bang-ear'd.*

7. The *Eyes* little, Dry, Hollow, Obſcure, of gray, and Saffron colour.

8. The *Eye brows* joyned together with Hair.

9. The *Sight* ſharp and piercing.

10. The *Countenance* dreadful and threatning.

11. The *Cheeks* long and hairy.

12. The *Mouth* long, wide, affecting babling.

13. The *Voice* and ſpeech fierce.

14. The *back* parts of the Body hairy.

15. The *Shoulders* groſs, and riſing.

16. The *belly* big.

17. The *Feet* ſhort and fleſhy.

18. The *Nails* crooked, narrow and long.

19. The *Fingers* ſhort and thick.

Rule 47.

Rule 47.

The Characters of a Compleat Artiſt, are comprehended under theſe Heads.

1. THe *Stature* of the Body Moderate in *proportion.*
2. The *Eyes* clear and bright.
3. The *Complexion* of the body, verging to ſanguine.
4. The *Habit* of the body in a mean, between *Fat and Leane.*
5. The *Skin* and the *fleſh* ſubtil.
6. The *Face* mean, between fleſhy and lean.
7. The *Aſpect* of the Countenance mild and humane.
8. The *Tongue* ſubtil.
9. The *Ioynts* well compacted.
10. And the *Hands* neatly proportionated.

Rule 48.

The Phiſiognomical Signes of an Ingenious Mechannick, Are

1. THe *Stature* of the body well commenſurated.
2. The *Hande* ſlender and long.

3. The *Nails* white and ſhining.

4, The *Complexion* of the body white, inclining ſomewhat to rednesſe.

5. The *Head* of mean magnitude.

6. A *Spruce* and upright carriage of the body in *walking*.

Thus end theſe pleaſant Naturall, *OBSERVATIONS*, Uſeful for Phiſicians and all perſons in their ſeveral different Functions.

Next in Order follow.

THE

THE POSITION Of the MOLES,

As they Appear on the *Face* and other parts of the Body, with their *Rational* and *Natural Diagnoſtick* and *Prognoſtick* SIGNIFICATIONS.

By *RICH. SAUNDERS* Student in PHISICK.

CHAP. I.

Jam ad maculas deventum eſt.

Of Moles in ſeveral parts of the body.

ITs very common to obſerve in the Body humane, *Moles* or *Marks*, that frequently appear in all parts of the body of all kinds, Quantity, Form, and Colour, as *Great*, *Mean*, or *Small*; as *Philoſophers* obſerve. The Antient *Phyſitians* ſay theſe are caus'd in the body by the redundancy or perverſity of Humors in the body, *viz.* the *White Moles* proceed from Flegm, the *black* from Choler Adduſt, and the like: But *Aſtrologers* aſſigne another cauſe, (which indeed is the cauſe of that cauſe) *viz.* the conſtellation of the Heavens, which how they lay their grounds, it will not be amiſs to recite. *Firſt* they obſerve the *Quality* of the Signes aſcending, and the *Nature* of the Planets ruling therein, and the ſignifications in thoſe Signes they are found in: Then they con-

sider the *body*, as divided into twelve parts, according to the number of the Signes in the Zodiack, and each part of the body they designe to its proper signe and constellation, as to *Aries* the Head, to *Taurus*, the neck, to *Gemini* the Shoulders, and Arms, to *Cancer* Brest and Stomack, to *Leo*, Hart and Back, to *Virgo* Bowels and Belly, to *Libra* Reins and Loynes, to *Scorpio*, the Secrets, to *Sagitary*, the Thighes, to *Capricorn* the Knees, to *Aquary* the Legs, and to *Pisces*, the Feet; and so to these Signes the whole Universal Dementions of the *body* are related: The manners and *Qualifications* of the minda re from hence known, as also *future* Events, as the great *Masters* in Astrology contend, for where the *Planets* are found in the geniture, in those parts of the body relating to those signes is the body marked with *Moles*, or Scarrs in divers forms, and colours, according to the signification of the *Planets*, affecting those parts, of all the 12. Signes the *Sun* and *Moon* claim propriety chiefly but in two, the other five Planets have each two houses,

the *Sun* hath his principal domination in *Leo*, the *Moon* hers in *Cancer*, *Saturn* in *Capricorn* and *Aquary*, exerciſeth his ſuperiority, *Jupiter* in *Sagitarij* and *Piſces*, *Mars* in *Aries* and *Scorpio*, *Venus* in *Taurus* and *Libra*, *Mercury* in *Gemini* and *Virgo*. Furthermore *Mars* gives *Red* Moles or Scars, *Saturn* black, or blewiſh, the *Sun*, Saffron or yellowiſh, *Venus* gives a freſh Roſe Colour, *Jupiter* and the *Moon* whitiſh, and fair, *Mercury* is various in colours, as he is aſpected; Thus Aſtrologers aſſigne the cauſe of *Moles*, but *Phiſitians* otherwiſe determine, *viz.* that the *Moles* proceed not thus, immediately from the *Planets* and *ſignes*, but are cauſed from the Humors predominant in the body, as namely, *black Moles*, not ſo much from *Saturn* as from *Melancholly*, for *Atrabilis* produceth black marks in the skin, and *bilis Choller*, cauſeth *Red*, or Saffron colour, blood cauſeth red and clear, *Roſy* colour, and *Phlegme*, white and fair, and from the various complicated mixture of Humors, in the body, ariſe thoſe various *Moles*, in

colour, and form, which *Astrologers* attribute to *Mercury*, from rank and hot blood proceed *Red*, and flamy Moles, and not directly from *Mars*, and from the several mixtures of colour, proceeds various colours as Choler mixt with the overflowing of the Spleen, causeth greenish, from *yellow* choler, *yellow* marks appear, which are most apparent in the bodies of *Women*, by reason of their tender whiteness and delicacy, and these humors chiefly characterise the place with Moles neer where they chiefly reside, as white Moles chiefly about the *Face*, as having their production from the brain, *black* chiefly about the *breast*, by reason of the proximity of the Spleen, *Red*, neer the Regiment of the *Liver*, *Yellow*, about the *Ribs*, or parts neer the residence of the *Gaul*, and saffron colour oft diffused through the whole body, with other colours, according to the different mixture of the humors, and all these according to Antiquity, bear perpetual testimony of *good*, or *bad*, *Perpetua bonitatis & vitiorum testimonia sunt*, but I suppose *Philosophers* and

and *Phiſicians* may well be accorded, if we conſider the Stars as *Cauſa, cauſæ*, it will follow, *Quicquid eſt cauſa cauſæ, eſt etiam cauſa cauſati*, ſo this doctrine ſhall be comprobated, as to the humors and Planets alſo.

CHAP. II.

The Opinions of Naturaliſts concerning the Moles *as they are cauſed in Womens Pregnancy.*

Experience confirms to us, that when a *Woman* is with child, and either beholds or deſires a thing very earneſtly, how powerfully the *Fancy* works upon the Immagination, which *fancy* oft impreſſeth on the body of the tender Infant, in the Embrio, like the Seal on ſoft wax, various and divers forms of things, which, the mother hath ſeen or deſired in her pregnancy: *Moles* like *Letters*, like *warts*, like *Cherries*, and divers other forms, which cannot be deleated, A *Woman* that hath ſeen or been frighted with a *Hare* in her

pregnancy, hath brought forth a Child with a *Share Lip*, Nature is very apt to this in her operations in other Animals as well as man; this ſtratagem *Iacob* knew well, when he ſet the *Pil'd Rods* before the *ſheep* in the watering places, when their Fancies were higheſt, by which means moſt of the Flock became *ſpotted*, and *Pliny* reports the like to be done in *Dogs*, and *Horſes*, to cauſe them to become of any rare colour, but this proceeds from the ſtrength of Fancy drawing in, and comprehending ſuch and ſuch *forms* in the Conception, and the Repreſentation of ſuch *Images*, as the Fancy then ſtrongly dictates; to which *Nature* anſwers in the like ſimilitude, and as *Man* is more capable of theſe ſtrong Fancies, ſo it is, that there is greater variety and difference among *men*, and *Women*, than in any other ſpecies whatever, becauſe the quickneſs of the cogitations, and ſwiftneſs of the mind and Fancy, are apt with all celerity to print thoſe various forms on the body, anſwering in ſimilitude the thing conceiv'd. Other Creatures being

being more dull of Conception, are leſs apt to receave thoſe various impreſſes, *there* are that aſſigne other reaſons for theſe Impreſſions, more then the Immagination and Fancy, *viz.* the redundancy in the body of thoſe humors, which correſpond to thoſe Marks in the body, and have a ſimilitude thereunto, as a perſon having a reſemblance of a Swines Face, in Conditions there is ſimilitude, and the *Phyſiognomiſts*, as *Porta*, and others, from the Reſemblance of the Face, or body to any Animal, preſage the Conditions thereby, and anſwerable thereunto, for as we participate with other Animals in our *mores*, our *Guiſe, faſhion*, or behaviour, ſo likewiſe in the humors of the body, for *Nature* by a quick, ſtrong & powerful hand, worketh up to this ſimilitude: this conſideration doth afford us no ſmall light, in conceiving & judging the manners and qualifications of perſons, as hath been obſerved that thoſe that have Impreſſions of *Grapes* or ſignals of *Vines* on their bodies, are addicted to Drunkenneſs, thoſe who have reſemblance on their bodies,

or

or in their Countenances of a *boare*, or any feral Creature, participate in the same feral, wild and unmannerly deportment, those having any similitude of a *Hare*, are fearful, of a *fox*, are cunning, of a *Woolf*, Cruel, and so of all other resemblances, and as from these resemblances, the manners are conjected, so likewise future events, and Fortune good or bad, as shall be Noted in due place: Nature is strange in many her Operations, but this is most certain, the party retains the qualities of that Animal or thing, to which he hath a resemblance.

CHAP. III.

Discoursing why the Moles *on the left side, are more unfortunate than the* Moles *on the right side.*

IN the Schooles of *Astrology*, it is an establisht and ratified truth, *par-*

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partes orientes fælices & fortunatas eſſe, ac dextris dominari, that the *Eaſtern* parts are moſt happy, and govern the Right ſide, but contrary the *Weſt* unfortunate, and govern the left ſide, *Ptolomy* deſignes the Sun to Govern the Right ſide of the body, the *Moon* the left, others will have the Sun in men to govern the *Right* ſide, in women the *Left*, and the *Moon* in Women the *Right* ſide, and in Men the *Left*. *Meſſahala* affirms that when *Mars* ſhall be principal ſignificator in a Nativity, the Native ſhall have a Mole, Scar or Mark, on the Right Foot, but if he ſhall be *Occidental*, on the Left: And this he and others affirm never to fail, *Melampus* treating of Moles, ſaith, Male or Female, which are ſignated moſt on the Right ſide the body with Moles, ſhall be every way Happy, Honeſt, and Rich; but otherwiſe if Moles exceed on the Left, they ſhall be Obnoxious to many Calamites, and vexatious Croſſes in this world, and commonly expoſed to Poverty in the end: I will not be ſo *bold*, as without exception to aſſert this for a truth,

a truth, but I wish *All* who are so concern'd to be more than ordinary wary in their waies, and watchful in their actions. But the *Phisitians* will not allow this to proceed from the Stars, but find out *Phisical* causes, they say the right side is more hotter then the left, and so by consequence more strong, robustious and able, and by way of Argument they tell us that *Males* are conceived in the right side of the Womb, and *Females* in the left, and that the right side exceeds the left, as a Superiour doth an Inferiour, as *Hypocrates* strongly asserts, and *Galen* tells us that if the right Breast of a woman with Child, pain her, it signifies Miscarriage, and Abortion, and the left Testicle in man, and the left side of the Matrix in a Woman to be the colder, and so of impurer blood than the right, more excremlitious, serous, and weak, and if the purest blood be the hottest, and that principally affect the right side, then it must needs follow the right side is the hottest; Farther he affirms that the upper parts are more hot,

than

than the Inferiour, becauſe Heat aſcends, as *Ariſtotle* in his Problems, likewiſe from hence it appears that the right ſide being moſt ſtrong, doth by his heat and ſtrength eaſily expell the indigeſted ſuperfluities of Nature, but the left more weak and faintly, from whence it comes to paſs that the body being more Phlethorick, and abounding with evil humors, cauſeth ſadneſs and penſiveneſs of mind and dejection of ſpirit. *Infirmities* begetting many noxious diſtempers, which indiſpoſe the ſpirits and intellectuals, and ſo (the perſon being not capable with vivacity to act in his affairs) preſage ill ſucceſs and bad fortune, but it is further conſiderable, that it is as true that there be ſome bodies that have their Left ſides moſt hot; in theſe you are to judge accordingly, then there are others that are *Ambodexter*, which uſe either hand with like dexterity, of theſe we are otherwiſe to judge.

CHAP.

CHAP. IV.

What a Mole *signifies in the forehead.*

Haly in his Book, *De judiciis Astrorum*, teacheth how from the Moles appearing in the Face, Moles and Marks are discovered, in the abscond, and more private parts in the body: Saying, if a Mole appear in the Forehead, there is another on the Privy Member, and so all other parts of the body answer to the Dimensions of the Face, as is largely (with the reasons thereof) handled in my Large Book of *Moles*, Printed for *Nath. Brooks in Cornhil*. *Melampus* the Grecian hath given some Essay to this business; but very little of this Learning do we find among the Antients, but from hence they Presage, and Predict of Good and bad Fortune in the course of Life, holding this Method, that if a Mole or Moles appear in the Forehead of a Man, It Denotes to him great Possessions, and much increase of the Goods of Fortune: And being

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being Obſerved in the Forehead of a Woman, it uſually Denotes future Government, or great preferment: and as this ſignifies Good Fortune, it is to be underſtood to be on the right ſide, on the left ſide it ſignifies the contrary, the *Reaſons* hereof iſſue from the Fountains of Aſtrologie; But *Melampus* is different from *Haly* herein, for if a Mole appear on the *Forehead*, he aſſines another on the Breſt, and not on the Privy Member, the Breſt belonging to *Cancer* where the *Moon* chiefly Predominates: Therefore the Perſon ſhall be wealthy, of good Report, Degree, and Ample Dignity, not only the Opinions of *Maturnus* and *Melampus*, but Natural Reaſon cleers the point, for Moles that proceed from a *frigid* cauſe, *Ad imatendunt* uſually poſſeſs the lower parts, for it is the property of Cold to deſcend, and Moles produced from a cold cauſe, uſually Occupie the lower parts, as the Hips, Buttocks, Thighes, Calfs and Legs: and thoſe Moles which a Hot cauſe produceth, uſually appear on the breſt, and the ſuperiour parts of the body:

body: It follows that those are of hot Constitution, *Calidi cordis & pectoris*, and so Magnanimous, of Courage, Active, Strong, Noble and Excellently qualified, *Unde non abre erit*, from hence it cannot but follow, that such, and so highly qualified Natures should obtain Honours, Wealth, Plenty and Riches, and possess the good things of Nature in the course of their lives.

CHAP. V.

Of Moles *on the Ears and Thighs, and what they portend and signifie*

IT's an established Truth amongst *Philosophers* that a Mole appearing on the Ear of a man, the right side, he shall be Rich, Honourable and Renowned, the same as to a woman, a Mole or Moles in like manner on the thigh, indicates the same. *Melampus* discoursing the Thighs, affirms such a signe on the Thigh, in either Sex, denotes an exuberancy of *Riches*, and gives *Astrological* reasons thus; the Thighs in an Astrological

logical acceptation belong to *Sagitary*, which is the houſe of *Iupiter*, and where *Iupiter* predominates, ſo conſequently as relating to *Iupiter*, makes thoſe thus marked Renowned, Potent, Noble, Rich, Copious, Learned and well mannered, Pleaſant, Cheerful, yet Humble and Meek, and ſuch as ſhall by Purchaſe, Marriage or Giſt, poſſeſs other perſons Eſtates; but if theſe appear on the left part, and *Iupiter* unfortunate, occidental, or afflicted by *Saturn* or *Mars*, they have unhappy ſignification of Hatred and Contempt, of Trouble, Labour and Pain and unfortunate in his deſignes, as ſeldome bringing them to a wiſhed end. Furthermore *Aſtrologers* aſſigne to the Planets the gubernation of the Body, as Ptolomy *aſſignes to Saturn* the Right Ear, the *Spleen*, the *Bladder* and *Flegme*, to *Iupiter* the ſence of *Feeling*, the *Lungs*, the *Phlura*, the *Cartilages*, Griſles and *Sperm*: To *Mars* the left Ear, the *Reins* and *Teſticles*, to *Venus* the ſence of *Smelling*, the *Liver*, and the *fleſh*: To *mercury* Locution, Deliberation,

beration, memory and the Tongue: To the *moon*, the sence of Tasting, the Throat, the Stomack, the Belly, the Secrets of women, and all the Members of the Left part, as Saturn possesseth the Right, and he that hath a black or dark Mole on the Right *Eare*, may promise himself Possessions, Inheritances, and Riches.

CHAP VI.

Of Moles *within, and without the Eye-lids, and in the secret parts.*

FRom *Haly Abenragel*, and others, we are taught, that if there appear a Mole upon the *Supercilia*, between the Eye brees, and the edge of the eye-lid, there will another appear *In vultu inferiori*, and another between the Navil and the Secrets; this judgment he derives from Astrological Principles, the Secret parts are ascribed to *Scorpio*, in which *mars* hath principle domination, and as *Maternus* hath it, *Mars* in *Scorpio Facit viros, mulieribus deditos, ut omni posthabita, pudoris*

pudoris honeſtate, & illis quandoque vim inferre conentur, carries men towards women beyond the bounds of honeſty, and inclines them to Raviſhment, and the height of Debauchery, Contention and ſhame, effeminate, cruel to accompliſh his ends, either to Marry many Wives, or to covet many, and denotes much unhappines to men in reference to women, theſe Moles betoken much unhappineſs to Women likewiſe, in divers reſpects, of which the Reader may diſtinctly and fully be ſatisfied, if he conſult the Subject of Moles in my *Folio* Book of *Chiromancy*, where this Doctrine is happily and fully handled: *Dares Phrigies* relates, that the Faire *Helleno* of Greece had theſe Moles, whoſe unfortunate Fortune ſpilt the blood of two Nations, Greeks and Trojans like water, and indeed all Antiquity concurs herein, that ſuch women can hardly be faithful and true to their Husbands, But I queſtion not but Prudence and Grace may much meliorate theſe deſtinies and evil Inclinations.

CHAP.

CHAP VII.

What Moles *signify on the Nose, on the right or left side, or elsewhere.*

A conspicuous shining or Red Mole appearing on the *Nose* of Man or Woman, by the consent of Antiquity, another may be found, in the most Secret parts, A Man or Woman having Moles in or about the hands as well as the Nose, is signified to generate by strangers, in plain terms Bastards, and oftentimes a Mole on the Nose signifies one on the Ribs, as well as the Privy parts, there is the same natural reason in effect for this, as we mentioned before, Namely, whoever is *Notated* in any of the Luxurious members, especially with a Mole of a Red colour, or fiery, without doubt the person is signified to be superlatively Luxurious, and that man saith *Melampus*, who hath such a Mole on the left side the Nose, he shall wander from place to place in an unsetled condition; A Woman having the like, shall

ſhall pertake of the ſame deſolate wandring condition, eſpecially if it be inward in the member, ſhe ſhall wander and ſpend moſt of her time amongſt ſtrangers, the reaſon is becauſe a Mole on the left ſide is governed by *mars*, and from thence is unfortunated, and portends infelicities, Travails in ſtrange Countries, Wandrings and unſetlement, and that the perſon ſhall ſuffer much inconvenience in his travels; This is bad for men, but to women it threatens worſe, Namely Lameneſs, or Hurt in the Feet, Chains, Dolours, and Vexations, and the like, but for this a Natural Reaſon is ready, *viz.* this Complexion being principally from *mars*, is above the mean, hot and Cholerick, and makes perſons unſetled in mind, unconſtant, haſty, and Raſh, Unſtable, Furious, hot brain, and wandring, continually in Motion, and addicted to Journies, and oft-times ſignifies evil or lameneſs to the Feet, for Moles thus on the left ſide, ſignifie a depravation of nature.

CHAP.

CHAP. VIII.

Moles *on the Lips what they portend.*

ACcording to the current of Antiquity, that man that hath a Mole on his Lip, hath another on the Testicles, and the Woman one on the Lipps of the Womb, which parts are assigned (by Astrologers) to *Scorpio*) where *mars* principally predominates, and many that have these Moles are great Eaters, or Gluttons, but they never fail of a good Stomack; the Reason, because they are of very hot Constitutions, and therefore both desire, and digest much, and being of very hot tempers, Heat powerfully ejects all noxious and superfluous Humors, from each part of the body, by their proper Emunctuaries, and avoides those Excrements or Crudities, that otherwise would obstruct Digestion, which causeth a great Lust to Feeding, but these Moles have another Eminent signification, as being found on the Lips

Lipps (as before) the Lipps being the Instruments of speech and prattle; therefore it is very remarkable that these Moles on the Lips especially proceeding from Melancholy, inclining to brown or blackness, Designe and signifie these men, *Excellent*, Eloquent Orators, Famous Preachers, or Players, Eminent in their Tongues according to their different Designations; or if other things concur to an *Ill* signification they are Loquacious, full of Tongue, prattling and medling with other mens businesses: The same signification these Moles have to women, whose tongues are oft the causers of their own shame and sorrow, for certainly men or women that have Moles on their Lips do infinitly abound in Tongue, and delight much in Verbosities.

CHAP. IX.

Of Moles or Marks in the Teeth.

Jupiter, Lord of the Geniture, gives Marks in the Teeth, and

presignifies the Person *Rich*, of Power, of Office, and of great reputation in the World. *Cardane* from Natural Reason concludes that white Marks in the Teeth proceed from the *Redundancy* of Flegm in the Body, and *Black* Spots from the Redundancy of Melancholy; yet concludes with *Maternus* as to the former signification.

CHAP. X.

Of the signification of Moles on the Chin, and the Regiment of the Spleen.

Melampus tells us, that what man or woman shall have a *mole* on the *Chin*, they shall become *Rich* in *Gold* or *Silver*, and shall have another on the Regiment of the Spleen on the contrary side; but either man or woman that have a *mole* on the part of the Spleen, will live a sickly life, the same if they have a black Mole on the lower part of the Belly, for that signifies them to be sickly: a *Reason* hereof may be

be given by *Aſtrology*, *Saturn* ruling the Spleen, is the chief that governs Melancholy, and Melancholy hath its proper reſidence in the Spleen; and all diſtempers proceeding and ariſing from *Saturn* and the Spleen are *Chronical*, and of long continuance. A Phyſical and Natural cauſe offereth it ſelf thus, whoever have the Spleen ſwell, and overcharged with Melancholy, or are ſignated with a black *mole* on the Regiment of the Spleen; in theſe alwaies, melancholy ſuperabounds, and Diſeaſes ariſing from *melancholy* and *Atrabilis*, are *Acronick*, laſting and durable, and are hardly, or not in long time removed; for whence it muſt follow by conſequence, the perſons ſo afflicted muſt needs be weak and ſickly: But whereas we premiſed that a *mole* on the Chin ſignifies another on the Spleen, and was an indication of *Wealth* and *Riches*; and here we affirm that a *mole* on the Spleen is a ſign of a ſickly conſtitution, both which are true, and contradict not, but the perſon having a Mole on the *Chin*, ſhall be *Rich* in *Gold* and *Silver*; but

the *mole* that answers to this, that signifies Riches, we find must not be on the Spleen, but higher under the Breast, neer the Regiment of the Heart, over which part (in an *Astrological* sence) the Sun governs, as also hath domination over Gold and the like; and the *Brest* is referred to *Cancer*, over which the *Moon* resides, to whom we artibute *Silver*, and the like: therefore we say the party having a Mole on the *Brest* neer the Regiment of the heart, shall be *Rich* in Gold and Silver, for *Astrologically* the *Sun* hath domination over *Gold*, and the *Moon*, *Silver*; so the most super-eminent Planets preside over the most eminent Metals, if we believe *Ptolomy*; and *Saturn* presides over the Spleen, which also promiseth Riches of Inheritance, *&c.*

CHAP.

CHAP. XI.

Of Moles on the lower Maxillam or Iaw-bone, and the Hypogaſtrium and lower Belly.

THe difference of Authors afford us ſome diſcourſe to the right underſtanding of their meaning herein. *Melampus* ſays if a *man* have a Mole on his Throat, he ſhall be Rich; and a *woman* having one on the lower Jaw ſhall be Rich alſo, for then ſhe ſhould have *one* on the Hypogaſtrium below the Navil: Thus *Melampus*, but its worth our examination to conſider, that a Mole on the *Iaw*, and on the Throat, ſignifies not the ſame; for by the *Throat* we underſtand the *Gula* which prominates, and that part anſwers to the *Ribs*, as *Haly* hath it; he which hath a *mole* on the *Gula*, hath another on the Ribs towards the left ſide; but *Melampus* underſtands by the *Gula* and Maxillar part, no other but the lower part of the Chin, and who is marked with a Mole there, either man or

woman ſhall be in time Rich; and if it be in the upper part of the *Gula* under the Chin, it ſignifies another on the upper Belly under the Breaſt, over which preſides *Leo*, and the Sun predominates, who is the giver of riches and Honour; therefore we conclude that thoſe Perſons thus marked with *moles*, are Magnanimous, Noble, Liberal as the *Sun*, and have eminent Friends, and are wondrous friendly and Rich; and this is not to be forgotten, that theſe Perſons never want Money.

CHAP. XII.

Moles on the Neck and Belly, what they portend.

A Man having a *mole* on his Neck, is ſignified he ſhall be very Rich, and to a woman is ſignified the ſame; for in an Aſtrological ſence *Taurus* preſides over the Throat, in which *Venus* Rules and predominates, which is fortunate; and *Maternus* affirms that the Perſon who hath *Taurus* aſcending in his

his Nativity, though he ſhould loſe all his Eſtate in youth (as moſt of them do) yet before, and in age, in good time, he or ſhe ſhall increaſe in Fortune, and gain Riches with comfort and delight, and ſhall have much honour and felicity herein: But theſe *moles* on the Neck, Throat and Belly, have not only ſignification of *Riches*, Wealth and good Fortune, but alſo of Health, and a ſtrong conſtitution; for in thoſe parts of the body where Nature ſends forth the *moles*, we may conjecture the greateſt ſtrength and *heat*, and thoſe which have ſtrong Appetites and hot Stomacks, have the beſt digeſtion, therefore deſire moſt meat, and are uſually great eaters: a *mole* on the *Neck* or Gullet, commonly ſignifies one neer the Stomack, and that demonſtrates ſtrength of natural heat, furthering *concoction* and *digeſtion*: *Melampus* renders theſe *moles* as ſignals of Gluttons, but Education and Cuſtome reſtraines Natures exceſſes; but without queſtion they eat well, concoct and digeſt well, for when Nature

signates any part of the Body more then other; she intends more strength and ability to that part, or instrument to exercise its Offices.

CHAP. XIII.

What Moles in the Shoulders and about the Arm-holes signifie.

Astrologers give the Armes and Shoulders to *Gemini*, where *Mercury* predominates, and makes *Prudent*, *Wise* and skilful, if the *mole* be on the right side, but on the *left*, makes men prone to, and implicated in debates, strifs, contentions and controversies; but a *mole* or *moles* neer the Arm-holes, and the Regiment of the Breast, where *Cancer* and the Moon have domination, indicates Beauty, Riches, good Name and Fame, Benevolence and Respect; and naturally the Regiment of the Breast, well dispos'd, gives Vertue, Fortitude and good Manners; and such are fortunate so as not to want *Riches*, nor *Rich* Wives.

CHAP.

CHAP. XIV

Marks and Spots on the Nails, what they preſage.

Although theſe *markes* and *Spots* on the *Nails*, in the Eyes and judgements of ſome are accounted of vitious ſignifications, and the obſervation hereof ſuperſtitious; yet to me it ſeems otherwiſe, for nothing in vain is formed in the *Shop* of *Nature*, far be it from us to think that it can be otherwiſe in that great Miracle of *Nature*, Wonder and *Epitomy* of the Creation, *Man*, that any ſignal ſhould there appear, without obſervable ſignification, and eſpecially herein, when we ſee ſome in reſpect of colours as White, Yellowiſh, Azure or the like; and alſo admitting of various *forms*, as Round, Angular, Lineary, or other forms on the Nails, which continue ſo long as the Nails admit of increaſe and paring. *Aſtrologie* aſcribes the *Fingers* and the colour thereof to the Planets, as the

Thumb to *Venus*, the Index or Fore-finger to *Iupiter*, the middle Finger to *Saturn*, the Ring-finger to the *Sun*, and the little Finger to *Mercury*, the *Tumid Converse* or swelling parts of the Fingers to *Mars*, the *Concave* or hollow parts thereof to the *Moon*: In like manner the colours, as the *White* to the *Moon*, *Red* to *Mars*, *Saffron* colour to the *Sun*, *Rosie Sanguine* colour to *Iupiter* and *Venus*; but more immediately the colours of the Nails depend upon the humours, as hath been oft observed; as *blackness* from Melancholy, White from Fleagm, Rose colour from Sanguine, Yellow Choler from Choler, and so more or less according to the mixture of the Humours. *Astrologers* observe if a *Macula* or Spot happen in the significations of *Mars*, it presages Journeys and Travils, if a Souldier, with Honour and profit; if the *mark* there be *black*, it denotes Hurts, Quarels, Contentions and Strife; if a *White* or fair Mark on the Nail of the Finger of *Venus*, it signifies Victory, gain and benefit by Play; but if there *Black*, it designs Sor-

rows

rowes, Diſpleaſures and Contempt; if the *Index* or Fore-finger have white or fair Spots upon the Nails, thereby is ſignified Gain, Conveniencies, Monies, and unexpected benifits; but if *Black*, it ſignifies loſs of Goods and Fortune, Infelicity and the like: if on the *Nails* of the Finger of *Saturn* appears a white or fair Spot, it denotes Inheritances, Gifts from the Dead, Donations, Buildings; but if *black*, it ſignifies Calamity, Sorrows and Melancholy paſſions; alſo if on the *Nail* of the Ring-finger there appear a white Spot *fair* and *round*, this hath ſignification of Dignities and Honour, increaſe of Wealth, Fame and good Name; and as theſe Spots are bigger or leſſer, ſo have they ſignification of more or leſs good Fortune, but if *black* they ſignifie evil.

If on the *Nail* of the little Finger a fair or white *Spot* appear, it demonſtrates good by Marchandizing, by *Writing*, by Accompts, by *Law* or Cleark-ſhip; but if *black*, afflictions and prejudice in all theſe: but if theſe Marks appear like *White-*

lines

lines, they demonstrate Mutations and Changes in the Life of Man according to the signification of the Planets; if of *Greenish colour*, manifest accidents; if dark or obscure, dark and obscure accidents, if great, large and great mutations, if *little*, the less; in the *Right*-Hand the greater good from Industry, in the *Left* by Fortune and Chance.

Some are of Opinion, that when the Mark first appears, then begins the effect, when it comes to the midst of the Nail, then it is in the highest augmentation, and when it is in the end of the Nail, or going out, then the effect thereby signified is neer an end. Thus as to the Astral signification.

If we consider the *Nails* under a *Physical Notion*, we shall find the *Nails* to be *Excrementa Cordis*; the *heart* being the most strong and powerful, commanding part of the Body, expelleth and forceth forth all things noxious to it self; sometimes and in some of the less noble parts of the Body, in a less visible manner; but those on the *Fingers* the *Nails* are most visible, as being most transparent:

rent; wherefore, *hear* and by the *Eyes* the *Heart* is moſt obſerv'd to diſcharge its ſelf, as is aparent in any great fear, vehement grief, ſorrow or vexation; the Heart being the moſt nobleſt member in the Body, being beſiedged and ſtraitned by any afflicting exigent, forcibly expelleth the peccant morbificant Humour; as if *Atrabilis* offend the *Heart*, caſteth forth *black* and *dark Spots*, *& ſic de Cæteris*; but principally to be obſerved by the *Ring-Finger*, for the *Heart* doth more properly affect that then the other, by reaſon of certain perticular Veins, emanating from the Heart; from whence *Phyſitians* adviſe to wear a Ring of Gold on that Finger, which they call *Annular*, the Ring-finger, thereby the more fortifying, glading and rejoycing the Heart, as moſt immediately intending the ſame, by reaſon of its affinity: from whence it comes to paſs that oft-times, adverſities and ſorrows anticipate theſe black Spots, for they are the productions of the Hearts diſtempers; but through the ignorance in obſer-

vation, oft-times they are not rightly understood, for these shew in a Physical sence the present condition and future, so long as they change not; if *black Spots* or Marks continue seven years, most of that time admits of uncomfortable Travails and disappointments, and is consum'd in pain, sorrow and vexation. This to conclude is most certain, that be the Nails or Spots therein of what colour they will, they shew the Redundancy of that Humor in the Body, and is to be judged according to that proper signification.

CHAP. XV.

Spots in the Eyes, what they signifie.

Spots in the *Eyes* are of two sorts, either they appear in the White of the Eye, and this shews the suddain Redundancy of Melancholy, as appears in such as are neer death, or when the Eyes are maculated with black Spots, proceeding from a habitual melancholy; and is a certain *Index* of the afflicting passions of the Minde,

Minde, or else the *Eyes* are maculated with Spots like the *grains* of Millet or Quadrangle; and of divers various colours, as Fiery, Red, Azure, or of Rain-bow colour, all which indicate Mad, Wild, Cruel and the worst of Conditions; from whence we may pronounce most horrid events and unnatural deaths, as is observed in our Phisiognomy.

CHAP. XVI.

Of Moles on the Hands, Feet and Secret Parts, what they signifie.

BRiefly, *moles* on the *Hands* signifie in man or *woman fruitfulness* of Nature, and *moles* on the Feet the same strength of Nature as to procreation, there is the same reason and signification for Moles on the Arms and Thighs; its observed that Moles on the Hands and Feet, indicate *moles* on the *Scrotum* or Secret Part, and Moles there argue Luxuriousness and *facundity*, *Mars* in the Ascendent gives a Mole on the Right-Foot, and in the Occi-

dent

dent on the Left-Foot; and *Haly* affirms that a Mole on the Hand demonſtrates another on the Pendula or Secrets.

CHAP. XVII.

Moles on the Thighs or Loyns, what they ſignifie?

A *mole* or *moles* on the Thighs of man or woman, are ſigns of want and infelicity, eſpecially being found on the Left ſide the Body, or the Left ſide the Thigh, and let ſuch be ware of *venerial* diſtempers, for thoſe are hereby principally ſignified.

CHAP. XVIII.

Moles on the Breaſt, what they denote.

M*Elampus* teacheth, that a Mole on the upper part of the *Breaſt* on either ſide, eſpecially the left, renders the perſon obnoxious to poverty. *Haly Abenragal* found

that a *mole* on the *Eye-brows* indicates this on the Breaſt; *Meſſahala* is of Opinion, that *Saturn* in *Leo* ſignates this part with a *mole*, eſpecially, if black, and preſages infelicity, poverty, croſſes, loſſes or the like.

CHAP. XIX.

A Mole upon the Regiment of the Heart, what is to be expected?

A *mole* on the left ſide the Heart, denotes wicked ungratious qualities; *Leo* a fiery Sign governs this Regiment, makes the *Heart* hot and fiery, and is a natural Cauſe, becauſe this Mole ſignifies a hot and burning fervid Heart, the Blood as it were boyling, is the Cauſe of Raſh, haſty actions, and ſuch are dangerous haſty, and head-long in their actions, violent and furious in Counſel, by which means they become *Priſoners*, *Exiles* or ſuffer Hurts, Wounds or Death; and make themſelves, hated, ſlighted and forſaken of all men.

CHAP.

CHAP. XX.

What is to be preſaged by a mole on the lower Belly?

A *mole* or *moles* on the Belly of man or woman, denotes them Ravenous, great Stomacks, eat their meat haſtily and greedily, they are ſtrong and luſty; for this part according to Aſtrologers, is related to *Scorpio*, in which *Mars* predominates, which is moſt *hot*, and *heat* is the Cauſe of quick digeſtion and ſtrong ſtomacks.

CHAP XXI.

Of moles on or about the Knees.

M*Elampus* interprets *moles* on or about the *Knees*, to ſignifie to a man a *Rich Wife*; *Riches* by Marriage. To a *woman*, if it be on her *right* Knee, it is a modeſt ſign of *Honour*, *Honeſty* and *Vertue*, if on the *left* Knee, it is a ſign of *Fecundity*, ſhe is fruitful in *Children*; according

ing to *Aſtrology* the *Knees* are attributed to *Capricorn*, over which *Saturn* Rules; and to thoſe perſons that have *moles* on the right ſide their Knees, though they were plunged in the greateſt *Depth* of ſorrow, and toſt with the moſt *turgid waves* of affliction, yet ſhall they be delivered, and obtain *Serenity*, *Calmneſs*, *Quietneſs*, *Ioy* and *Riches*: There is alſo a natural Reaſon, for theſe are Marks which have their proceeds from *melancholy*, which by reaſon of its debility, appears in the lower parts, and demonſtrates a weakneſs of the Humours, which prevents raſhneſs of Spirit, ſo that theſe thus ſignated are mild, patient and honeſt.

CHAP. XXII.

Of moles on the Ancle or Feet.

THeſe *moles* are held to ſignifie *modeſty*, and ſomething of *effeminency* in a *man*, as alſo to ſignifie *virility* and *courage* in a *woman*: *Iupiter* Rules in *Piſces* which governs the

the Feet, and he makes men *Wise*, *Ingenious*, diligent inquisitors, and lovers of all commmedable *Sciences*, just and honest; if a man have it on his left Foot, it signifies Grace, Prudence and Honesty.

THus *Courteous Reader*, (my limits Commanding *brevity*) I shall here put an end to this Discourse, which how useful the *Knowledge* of these *Preceding Particulars* are? and how *benificial* I leave to all *Ingenious* Souls to judge? besides, they want not their *pleasure* and *delight* likewise, as will easily be found in their Observation: But who will receive fuller *pleasure* and *profit*? let him *Consult* my larger *Treatise* of *Phisiognomy* and *Moles*, Printed for *Nathaniel Brooks*, at the *Angel* in *Cornhil*; to which if he apply a Sympathetical Genius, he may both be delighted and satisfied, to which I refer him.

THE

THE THIRD PART OF THIS TREATISE

Treating of that most Useful, and Profitable Subject, *viz.*

THE DOCTRINE OF ELECTIONS,

OR

The Right way to prevent the evil Consequence of after Wit, or Had-I-Wist.

Vide sapientem ipsum ut cui sunt oculi in capite Eccle. 2. 14.

פל־ערום יעשה בדעת Pro. 13. c. 16.

English, Every Prudent Man dealeth with knowledge.

Nam cuique voluntati est tempus & ratio: tempus enim ac rationem novit animus sapientis, Prov. 8. 5, 6.

Astutus prævidens malum, abscondit se, fatui autem transeuntes, mulctantur. Pro. 22. 3. v. & 27. c. 12. v.

Fatuus credit omnibus rebus, prudens autem advertit ad gressum suum, Prov. 14. 15.

Qui vero Auscultat mihi, habitabit secure, ut tranquillus a pavore mali, Prov. 1. ult.

By RICHARD SAUNDERS
Student in Physick.

LONDON:
Printed by *H. B.* for *G. Sawbridge*, at the Sign of the *Bible* upon *Lud-Gate Hill.* 1664.

OF
Aſtrological Elections.

Diſcovering thoſe things about which the Doctrine of Elections is converſant, and within what limits the Truth thereof is bounded.

THe Doctrine of Elections conſiſts in the finding out fit, apt, and congruent times, for the ſhunning and avoyding of Evil ſignified to any Perſon in his Nativity, or feared, and the accompliſhment and obtained of that Good, which is promiſed, or deſired; as alſo for the right directing of all Actions (in the Humane life of Man) to a good wiſhed and deſired end,) therefore Electi-

Elections differ from *Horary* queſtions, which reſt and determine in the knowledge of the thing *Sought*, but Elections in reference to their diſpoſing ends, referr unto future Actions.

Elections in their conſtitution, offers themſelves to us under a double conſideration: The firſt hath its ground from the Radical Nativity of the Perſon, for whom the Election is made, is grounded thereupon, and conſimulates therewith; and this is the moſt Legitimate and true ground, of forming Elections, as being certain and ſure; from whence may be diſcerned the great Utility, the knowledge of a mans Nativity conduceth to him, in his diſpoſal of Humane Actions.

The ſecond ground is, the Nativity of the Perſon being not known, to form your Election on general grounds, or build them on a Horary queſtion: This ground is much more weak, and invalid then the former, and admits of much uncertainty: the Learned much controvert this point, but the ſumme is, that in a figure of Election of time, though

though it be in ſignification apparently moſt happy, yet notwithſtanding, if it be contrary to the Radical figure of the Nativity, not known, it will produce little or nothing of Good, but rather the Election will prove unfortunate; for perhaps the Horoſcope of the time Elected, may be the Sign of the eight, or twelfth Houſes in the Radical Poſition of Heaven: I'ts poſſible a Man may Elect to himſelf, a moſt fortunate and happy hour to begin a Journey or Voyage, in reſpect of the preſent General ſtate and Poſition of the Heavens, yet may he begin his Journey in a moſt unhappy time in reference to his Life, Goods and Eſtate; whilſt another making choice apparently of an unfortunate and unluckly time, may every way experience good Fortune and Felicity, the reaſon is becauſe to many in their Nativities the Malevolent, and unfortunate Planets (as we call them) are ſignificators of Life, Dignity, and Riches, and well affected, *&c.* and the Benevolent and fortunate Pla-

nets are Significators of Evils to them and Evil affected, and ſo to others the contrary; therefore *Haly* Exhorts that no Election be made for him, of whoſe Nativity thou art Ignorant, unleſs (ſaith he) thou haſt a ground from the aſcendant of his queſtion, *Haly* ſeems to perſwade that the time of a Horary queſtion is Equivalent to the Nativity; as to the Election of time for any Action, but by his leave we hold not this ſo Legitimate a ground for a good Election.

CHAP. II.

Of many things Generally to be Noted about Elections.

CONcerning the Elections of times, generally theſe things offer themſelves to our conſideration.

Firſt Elections of times profit, not only for the obtaining of good in our daily actions, and the uſeful, profitable, and happy management of

of good received and obtained, but alſo is profitable as to the ſhunning, and avoiding of any Eminent Evils feared, for he that would concilliate to himſelf the favour of his Prince, contract a happy deſigned Marriage, or would build a Houſe, Caſtle, or City; it Superlatively profiteth him to make choice of ſuch fit and congruent times, that are only proper to ſuch perticular affairs, in which the Cæleſtial Influences may favour, and fortunate him in thoſe undertakings; for the Cæleſtial Influences only affect the *Perſon* by himſelf principally about thoſe things which are ſaid to be affected or moved by accident, for the Fortune of Building a Houſe, conſiſteth not in the State and Poſition of Heaven conſidered in it ſelf, as to the hour in which the Houſe begins to be built (which ſhould be affirmed, if the Cæleſtial Influence did principally, and by it ſelf affect the Subject, made and Operated) but conſidered in reſpect of the Artificer and him that cauſeth that Houſe to be built, for ſo it's poſſible

the Position of Heaven to be Fortunate in the first sence, and Unfortunate in the second acception. From whence that House may be rendred Unhappy to him that oweth or enjoyes it, and the same Reason we may conceive in all other things.

In like manner he that would prevent an Eminent Disease presignified by the Stars to him, having found the time thereof by Directions, and the Revolutions of Sun and Moon, may choose a fit time by this Art, before the Disease invade Nature, in which he may let Blood, if necessary, or safely Purge those Noxious Humors afflicting.

As also a King fearing War from another Prince, may hereby before the beginning of the War, take up those grounds and resolutions, by consulting a fit and proper time of acting, and by consulting with and acting by those men that are fortunately affected and disposed, consilliate a laudable Peace, or prosper in a fortunate and honourable War; the same reason is of any eminent controversie

troverſie in which life or goods are concerned, and the event feared.

Secondly, any man may as for himſelf, ſo for any other Perſon Elect a Congruent and fit time as well to Good, as to an *Evil* end; to *Good*, as if one would procure Dignity for his Son, or the like. *To Evil*, as if one ſhould ſtudy and deſign the Ruin of another, in Life or in Goods (as often times it comes to paſs by evil men, over much abuſing their Authority to the prejudice of others,) as he that contrives Evil, will Sagaciouſly conſult the Nativity of his Adverſary, and the time when Evil Directions, Revolutions, or Tranſits, accompliſh their effects, then will he take his time to Ruin him by Play, Quarels, Contentions, Law-ſuits, Wars, or by Implicating him in dangerous, and pernicious Deſigns; and will Oppoſe and Encounter him in Combat, War, or the like, at ſuch a time when himſelf is Fortunated by the Stars; and the other Unfortunate: The ſame Reaſon is there of one King undertakeing, or waging War againſt another

King, the event Depends not upon the juſtneſs of the Cauſe, ſo much as the time undertaking the ſame; neither doth he wiſely undertake a War, that doth it upon the Ground, of ſome ſlight Directions Signifying Good, when as the Revolutions are ſtrongly unfortunate, and as he fortifies himſelf, ſo he muſt deal in the contrary with his Enemy, he muſt Elect a time, when the Poſition of the Heavens do Infortunate the Enemy and Fortunate himſelf: therefore it comes to paſs that it is of great concernment, to know the Genitures of the Generals, and chief Officers that lead an Army, and Command in chief; by the knowledge of which, through a good Election of time, a deſired end may be obtained, and theſe things not heeded, and underſtood, are often times the cauſes of moſt Unfortunate Accidents, and the ruin of Good undertakings.

Thirdly, for the making an apt and fit Election of time for the more happy Contracting of Matrimony. Theſe two things are required. Firſt, that

that the Nativity hath good Signification of Marriage. Secondly, that the time of the Contract, or Marriage be backt with congruent Directions, Revolutions, and Transits of the Radical Significators: either of these failing, Election profiteth not much, although it seemingly promise never so much good Fortune; for Elections are not able to *avert*, the Radical Significations, nor truely the Radical Directions, and Revolutions.

The Radical Significations may be considered in a *Supream*, and *Infime*, and a *Mediate* Degree, as also the Significations of Elections *ad agendum*, respecting Action; as if those grounds taken from the Nativity agree with the Rules of Election; in the Supream and highest degree, great and quick shall the effects following be, conformable to either signification; if in the Infime and lowest degree, it shall be the meaner, or as it were Fortunate in appearence only: if in the Mediate degree the effects shall be answerable, proportionably; the Superlative degree of

the one, with the inferiour degree of the other, ſhall produce ſomething more then the capacity of the loweſt degree will admit, and with the mediate degree above the *Medium*, chiefly if the Supream degree be taken from the Natal Signification.

The fourth principal of this Doctrine referring to Practice; conſiſts in this: that thoſe things which we intend to do, and act in, are to be begun in that moment of time, ſignified by the Cæleſtial, Elective conſtitution of the Heavens; for the whole Virtue of an Election, conſiſts in that very proper Poſition of the Heavens, which is made choice of, conformable and congruent to the end of the thing intended; otherwiſe the virtue is diſſolved, by a continued motion of the Heavens, and your deſired, and wiſhed ſucceſs is loſt and periſhed. As for Example, to Elect a time to make a Fortunate Journey or Voyage; The ninth Houſe is to be Fortified, by the Poſition of fortunate Planets therein, which by a little

delay

delay of time, and the *ſwift* motion of the Heavens; all thoſe Significators are devolved into the Eighth Houſe, where Death and danger of Life is portended: and in like manner thoſe fortunate Poſitions of the Planets, which are Located in the firſt Houſe, for the health and *Sanity* of body and minde, are quickly by the ſwift foot of time revolved into the Twelfth Houſe, which hath the ſignification of Miſchiefs and Diſeaſes; and therefore ſeeing the whole conſiſts in that nicity of proper time Elected, all things relating to the buſineſs in hand, ought to be made ready, and prepared that nothing be to be done; but to obſerve the exact Moment of time, which is not to be taken by common vulgar Clocks and Dials, which oft-times vary half an hour or more from the true time; but by the Sun or Stars, or ſome exact Clock or Watch rectified thereby: ſo having all things prepared ready to that Moment intented, rightly ſhall he be called *Maſter* of *Time*, which knows how thus to uſe it to his own liking and benefit:

Thus is the uſe of a Figure of Election, which is a perticular Figure.

CAAP. III.

Of the great Profit and Utility of the Doctrine of Elections.

THe Doctrine of Elections is of ſo great Utility, if rightly apprehended, that the practick good and benifit of all Aſtrology, is found comprehended therein; for to no other end is the Science of the Stars given to men, by the moſt Great and wiſe God, then this, that the *Evil* impending men, ſignified in their Nativities, they might foreſee and ſhun, and the *Good* the Heavens promiſe, they might readily with diligence embrace. Thus men have within their own capacities, a Natural rule and direction, for all their Humane undertakings, adoring the diſpenſation of Divine Providence by the Stars, in all ſublunaries, and admiring the power of free will, above the influence of the Stars: Thus

Thus certainly so large as is the field of Humane Actions, so capacious is the Utility and Profit of *Elections.*

Of what great worth and concernment is *Astrology*, and principally that part thereof, *viz.* The Doctrine of *Elections*, as to the undertaking and management of the greatest and weightiest affairs, may evidently be gathered from multitude of instances in all Ages, and in particular, from the constant and sure practice of the most potent Prince, the King of *China*; the management of whose great and weighty affairs, are wholly performed by Himself, and a Privy Counsel consisting of twelve men, which are chosen out of the ablest and wisest in all His Kingdome; nothing but Wisdome gives them admittance to this so great a dignity, and not one of these is admitted, which is not a most excellent and singular *Astrologer*; for in reference to all humane affairs, he in his Counsel consults the *Stars*, as well of the thing to be done, of the

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perſons to act, as of fit congruent and choice *Times* to act all things in: Which thing, ſuch knowing men, ſuch Excellent and Superlative expert Politicians, would not with an unanimous conſent, conſtantly practice, but that they have multitude of Ages fully and certainly Experienced, that it doth infinitely and chiefly conduce, to the aſſured Eſtabliſhment of themſelves, and the beſt Regiment of their affairs, and people; nothing was more uſual and Cuſtomary in the firſt *Ages* and *Monarchies* of the World, then for Princes, and Eminent perſons, who alwaies, *In rebus Arduis ſuos conſulebant magos*; In their affairs of moſt concernment, and greateſt difficulty, to conſult their *Magi*; no otherwiſe, ſo called, than from their ſublime Skill and Knowledge in Aſtrology, which they accounted a *Divine Science.*

I cannot, but conſent to, and much Honour the Opinion of the Learned *Morinus*, who ſaith, He Really Beleives, and certainly knows,

knows, that nothing could be more profitable, and of greater utility to the King, or chief Magistrate in any Countrey, than to have of his private Counsel, three at least of the most Expert, Skilful, and Experienced *Astrologers*, who might consider and consult the true Nativities, not only of the King, Prince, or Chief Magistrate, but also of those neareſt to him, of his Neighbour Princes, of all the great men and conspicuous persons belonging to the Court, and aspiring after Dignities; from hence should be known, from what King or State, and when, to shun War, against what Prince, and when to undertake War: And who would be fittest (amongst his Nobles) to make a Fortunate General, to be chosen to Lead his Armies, and who to be refused: Infinite Good, and Benefit must needs accrue to any State by this means, is Rationally evident. When on the contrary side very oft it falls out that War is undertaken by an unfortunate Prince, and in the Consequence tends more to the

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Dissipation, rather than an Augmentation of His State and *Kingdome*; as also it may be undertaken in an unfortunate year of the King; it may also be managed by Commanders Unfortunate in the Success; and it be waged also against a Fortunate Prince, who will be Victorious and Fortunate in that Year, and Time: All which things (through Improvidence) concurring, *Quid nisi magna clades venit expectanda?* What can be expected but absolute Ruine? what is said of War may in like manner be understood of the *Health*, *Welfare* and *Marriage* of the *King* of sending *Ambassadors*, and of receiving *Ambassages*, and of all other principal affairs of State, of what nature soever; *Tres saltem Astrologos saltem suaderem*; (saith *Morinus*,) three Astrologers at the least I would advise to; for one alone, would be unfit for so great a Work, and two might Jar, and fall at variance; therefore it's necessary a third should be admitted, seeing that in Controversies and Matters of far less moment, many Judges

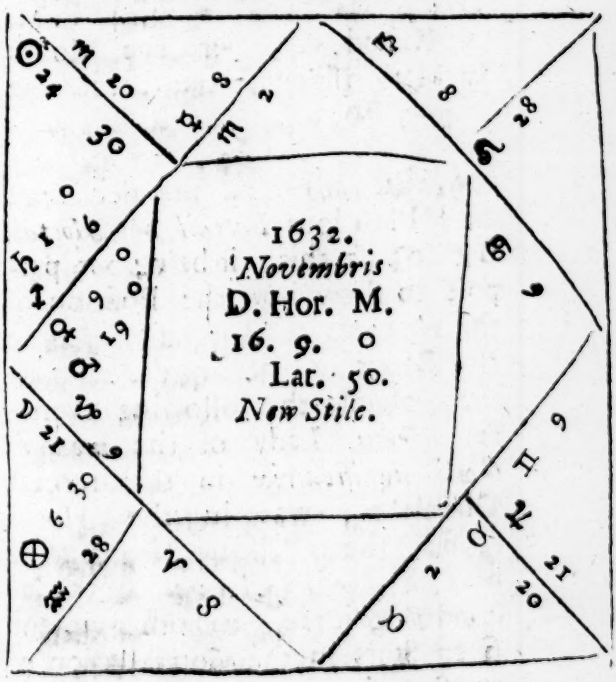
ges are oft-times Required; *Nec quiſquam mei cauſa hoc dictum fuiſſe putet:* Let no one interpret my words to any ſelf-end, I wiſh my *Soveraign* the Greateſt Happineſs in the World, and the means thereunto conducing, Cordially wiſhing I were able to add the leaſt Mite to his Renown, and wiſhing Him *Thoſe*, whoſe Abilites may Add a Full and Requiſite Aſſiſtance in all Difficulties. What Advantage would this give to a Prince, amongſt his Friends, over his Enemies, at all times, in all places, and on all Occaſions? *Sed dictum ſit duntaxat in gratiam veritatis & Aſtrologiæ Dignitatis, quibuſcunque me Defuncto ipſius Aſtrologiæ excellentitia ex hoc opere innoteſcet.*

If ſo be it (as hath been ſaid) *Aſtrology* be thus neceſſary and uſeful to *Kings* and *Princes* in their moſt great and weightieſt Affairs, and principally this *Part* of Aſtrology, *Viz.* the Doctrine of *ELECTIONS*; no man then can doubt but it is uſeful and profitable to others of meaner Rank, to all ſorts of perſons whatſoever

ſoever it conduceth ineſtimable benefit, in the happy managing, and Fortunate undertaking of all their particular Affairs, whether as to *Agriculture* to the *Procreation* and *Generation* of Rational, and domeſtick *Animals*, to *Phiſick* and *Medicine*, or to all things, Times and Seaſons that appertain to Humane commerce; as alſo for the ſhunning and avoyding thoſe unfortunate Poſitions of Heaven, under whoſe Influences the greateſt Evils uſually hap and befall us; eſpecially in thoſe years when there are evil Directions and Revolutions, as might abundantly be proved, and in perticular by that moment of Time, when *Guſtavus Adolphus* the late Famous King of *Sweden*, began that fatal Battail in which he was unfortunately ſlain, with many others of great quality; conſider the Figure and judgment, as it was taken and rendred by a Learned and Judicious hand, who was an Eye-witneſs in the Battail.

Guſtavus Adolphus King of *Sweden* began his Battail againſt the Imperials the 16*th*. day of *November*

1632. New Stile, and the sixt according to the *Iulian* Accompt with us, at 9. of the Clock in the morning, in the Latitude of 50. degrees North; at which time being slain, thus were the Heavens disposed.



It is most worthy Observation, that the Position of the Heavens, at the time of this sad Accident (his Death)

Death) did much Sympathize with his Radical Geniture, being in moſt points the ſame, and came very near the Revolutional Poſition, being almoſt the ſame with the Revolution of the Sun, which was *October* 24. Hor. 0. Min. 4. P. M. 1632. and very near the Moons Revolution likewiſe, but that it were tedious to inſert the Radical and Revolutional figures, it would appear that all thing did declare a moſt Illuſtrious *Battail*, but *Mortal*. But to paſs this, it being our purpoſe to ſhew how the Poſition of the Heavens at that punct of time the Battail did begin, did demonſtrate plainly the following event; for *Venus* Lady of the *medium Cœli ſignificatrix* in this mortal Direction, was in the Horoſcope the Primary Significator of Life, with *Antares* of the ſecond Magnitude, and other violent fixed Stars in the Conſtellation of the Scorpion, and near the Ecliptick, beſieged by ♄ and ♂, who were *Anarrettaes* in that direction, which 3 Planets, ♄ ♀ and ♂ did

ariſe

arise, and possess the Ascendant, the hour he began his Battail, and was slain: *Mars* also at that instant of time applying to the Radical place of the ☉ Lord of the Eighth, existing partly in the radical place of ♂, and Radical □ of ♄ in the Twelfth House, opposed to ♃ Lord of the Horoscope, and Dispositor of ♄ ♀ and ♂, the ☽ also Lady of the Eighth, exil'd peregrine, and weak, in △ partil of ♃, and opposite to the Eighth House; therefore was this hour most unfortunate. As it did portend Action, so it did chiefly intimate *Susceptum bellicum lethale*; a mortal incounter, and moreover, there were mortal Transits made that Day.

To return from whence we Digressed; But because it oft-time falls out that neither the *King*, his chief Officers nor Ministers, nor indeed the generality of persons, take any care of obtaining the Nativities of those persons, with whom they are most concern'd in businesses; therefore it comes to pass, notwithstanding fit and congruent

gruent Elections, be properly made from the Geniture of the King, his chief Miniſters and Officers: yet ſometimes it ſo falls out, that they are diſappointed of the hoped for, and expected good ſucceſs deſired; for the Kings Miniſter hath upon himſelf, the fortune, or unfortune of his Prince whom he ſerves, and the King and his Vicegerent have between themſelves the fortune, and the unfortune of thoſe Perſons, whom actively they imploy to manage their affairs, and execute their commands, wherefore the proper fortune, or infortune of the Prince, in the common concourſe of affairs depends upon them imployed therein: Therefore all theſe Conſiderations, (according to Art) are to be inſpected, and rightly ballanced in judgement, for advancing the more certain prediction of the event, no otherwiſe than are mixted together the influences of many Planets concerring to one, and the ſame effect: But if the Geniture of ſubordinate perſons, ſerving in any deſign cannot be

be known, then let onely be obſerved, what the Stars, (in reference to their Nativities) of the Prince or chief Commander do preſage, in that year by Directions, or Revolutions, and alſo by the Tranſits that Day, and the Hour of a fit Election, if nothing more can with convenience be done, or known, its better to know ſo far, then to be ignorant of all: This knowledge as it tends to the creating confidence, and boldneſs in the hearts and ſpirits of the Actors, ſo it profiteth much more, than injoyning and preſcribing cautions from more ignote cauſes, and grounds.

The ſame is Applicable to the chief General of any Army, and to all his inferiour Officers; as alſo to all which ſerve and ſubmit themſelves to the will of another, or commit their own affairs to the hands of another; for in all matters of great and conſiderable moment, its better for a man to know the Heavens favour his deſigns, than, not to know it, or to know the contrary, it will increaſe Valour and Con-

Courage; for ſuppoſe two Generals, or Princes, ingag'd in battail one againſt the other, now if either of theſe, knew that in the time of Battail the Heavens would propitiouſly favour him, although he know nothing to the contrary but that the influences may equally favour the Adverſary, yet he will fight more audaciouſly and boldly; but moſt ſafe it is to have the knowledge of the Enemies Nativity, and from a judicial inſpection of both, he might chooſe a time propitious to himſelf, and Adverſe to his Enemy; then might that King whom the Cæleſtial influences moſt favour, certainly expect the Victory; yet ſo underſtood, that he add his own endeavour, and Co-operate with that fortunate Cæleſtial influence.

Farthermore we are to know, that amongſt thoſe acts which the Cæleſtial bodies perticularly ſignifie to any one; to the effecting of which, a man may be ſaid to contribute nothing of his own, but is meerly paſſive in the act, as when a man unawars falls from a High

and

and dangerous place, or falls among *Thieves*, or receive some benefit or Dignity from the *King*, of which he had no thoughts, nor expectation; these things as to *good* and *bad*, are only brought to pass to man, by the Malevolent, or Benevolent Influence of the *Stars*.

Other Actions there are to which the *Stars* excite, stir up, and invite the minde of man, but yet not produce a perfection of the thing, but require a Co-operative power of the person to be joyned therewith, in reference to the accomplishment and end, of which sort are Controversies, Wars, Negotiations, and all things in Nature that concern a man as to Action: for as the *Heaven* is in it self, the most *perfect* Image of God, *in suo agendi modo*; as Philosophy doth abundantly Dilucidate, and as their Natural Influence is most like to the Supernatural Influence of *God* which is called *Grace*: For as *God* by his *Grace* and *Spirit* excireth the will to Act, not compelling it, nor subjecting it to himself, or finishing the Action himself

himſelf, but a *free* Co-operation of *man* is required hereunto, which God leaves to the *free will* of man: *even* ſo the Heavens by a perticular Influence, ſtirreth up, and exciteth a man *ad Agendum* as to Action, not forcing, or compelling him, nor perfecting the work of it ſelf, but the Co-operation of mans *will*, and *power* is requiſite hereunto, which whilſt this *Co-operation* of man is congruent, and conformable to the Cæleſtial Influence, the effect falls out either good, or bad, according to the quality of the Influence, but if the Co-operation of man be contrary to the Cæleſtial Influence, or work not therewith, no Influence towards him ſhall have its effect, as by its ſelf.

From hence is manifeſt the great Deception of them, who ſo far *preſume* upon *Aſtrology*, that they confidently believe, that felicity and good ſucceſs promiſed to them by the *Stars*, muſt needs Crown all their undertakings, though they do *nothing* at all, or *Incongruently* Act, ſuppoſing it enough

nough, if the Heavens ſignifie *good*, and that the ſucceſs muſt needs be *proſperous*; if it falls out otherways, then they think *Aſtrology* to be falſe and inſufficient, or themſelves to be deceived by the Aſtrologer, when as the *Aſtrologer* by predicting good ſucceſs to the Native in his Actions and Liberal undertakings, preſuppoſeth a *Congruent* compliance, and *indeavour* to the utmoſt, in the *Native*, for the accompliſhment of that end, who by Prudence may Avert and ſhun that Evil premonitated by the *Stars*, as alſo by his Negligence, and Imprudence may obſtruct that good, and bereave himſelf, of that felicity promiſed him by the Heavens, for the Aſtrologer is not held in every point to the Nicety of the ſucceſs of his Prediction, it ſufficeth that he predict according to Art, and the Active Influence of the Stars: for in *truth* the *Stars* by their Influences *incline* men to this, or that, and to what they incline, may be *truly* predicted, but then what depends on mans *will*, as to Liberal and free

Actings (by reaſon he may in ſome meaſure hinder, or further their operations being a free Agent in Humane things) can be predicted *conjecturally*, in reference to the future.

Seeing that Aſtrology converſant about theſe things, is at leaſt to a Humane Genus, but onely a conjectural Science, as alſo for the indifferency of free will, to this, or that, or either, as alſo for the concourſe, and concurrence of other Cauſes oft-time free, and tyed to no neceſſity, which how they are affected by the Cæleſtial Influences, is unknown, although the greateſt part of mankinde, in their Actings follow their innate propenſions, (which much conduceth to a right and ſafe Prediction) yet there are many, who out of Prudence, Religion, Co-action, Captivity, or ſeveral other conditions elude the Influence of the Stars, and of theſe more Caution is to be uſed in Predicting, conſiderations being ſeriouſly had, as to their eſtate and condition: Theſe things I thought good, here

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to appoſe that it may appear how great care, and Sagacity is requiſit in an Aſtrologer in predicting future Events, ſeeing that in Liberal Actions, by reaſon of mans free will, nothing can certainly, infallibly, and definitively be reſolved, but only conjecturally, yet notwithſtanding with the more certainty and probability, as the ability of the Aſtrologer is the more, and the Influence of the Heavens of more vallid Signification.

But to return let all men that aviditePredictions be ſo far admoniſht, as to know that the Heavens do certainly preſage the Events of things, and in this, the Science of the Aſtrologer is certain, but the Event, and effect (as to man) chiefly depends on mans Co-operation and Acting, either as to Good or Evil, theſe things before propounded, being well and duly weighed, it will appear of how great force and concernment to the right ordering and well conſtituting of Humane Affairs, the proper Election of fit and Congruent times are, and is not in the

leaſt to be doubted, but very great Utility and profit frequently accrues from thence to every diligent Obſervator: for the farther Dilucidating and clearing this Truth to the Reader, that nothing may be left that may diſreliſh his Pallate, its neceſſary to carry it through the mouths of its greateſt Enemies, and ſo clear it from their aſperſion, for as a Learned Author hath, *Inſurrexerunt mihi plures fatui atq; Idiotes tunicati, dicentes, Elections nihil valere atq; penitus nihil eſſe*, and this ſhall in the firſt place ingage us againſt *Alexander de Angelis* where as in this.

CHAP. IV.

We ſhall ſhew how vain and frivilous his Arguments are againſt Elections.

THis *Alexander De Angelis* in his *4th.* Book and *15th.* Chap. that he wrote againſt Aſtrologers hath

hath many Fictions, vain, fond, and fooliſh Arguments againſt Elections in which he much prides himſelf, but none of them are worth any Anſwer, only two of them (conceiting them as main Engins) he placeth againſt this part and thinketh thereby to batter down and overturn the Univerſal Foundation of Aſtrology.

The firſt begins thus, *Either* (ſaith he) *in the buſineſs thou undertakeſt (ſpeaking to the Aſtrologer) thy Natal Stars (meaning the Radical Poſition of the Heavens at thy Birth) promiſe thee happy ſucceſs, and a deſired end, or an unhappy, and unfortunate end; either they promiſe good or bad, or elſe juſt nothing; if in the firſt ſenſe, good, which Star ſhall undertake to bring about proſperous ſucceſs? if they ſignifie evil Radically, then no Star at any time can proſper thy deſigns, againſt this firſt and general Infortune: But if neither of theſe, that thy Humane affairs pertain not to thy Radical Horoſcope, then all thy genethliacal Diſcipline, and Doctrine of Nativi-*

ties falls to the ground, which deduceth all things from the Stars chiefly Predominate, and ruling in the Conception and Birth.

The two laſt parts of this Argument granted, I begin and anſwer to the firſt.

Here *Alexander de Angelis*, moſt evidently certifies his ſottiſh Ignorance in Aſtrology, for he knoweth not that the Ruling Stars in the Nativity, promiſe not good felicity, or good ſucceſs, in every time, but at certain Definitive times, which time is meaſured by directions, and confirmed by Congruent Revolutions; As in the Birth, the Heavenly Poſition being Congruent to the Conſtitution of the Infant, Miraculouſly educeth it from the Womb, upon this Wordly Stage, where the Ruling Stars imprint their Juriſdiction thereon, and ſubject it Influentially to themſelves, and ſo the good ſignified in the Nativity being maturated, by direction and Congruent Revolution, the Cæleſtial Figure being anſwerable. By the Poſition of the Heavens, and the proper apt

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Tranſits of the Planets, traduceth, *de potentia, in Actum*, from a Potential poſſibility into Act, which is the moſt true and genuine Foundation of Elections.

And farther he knoweth not, that in every Nativity both good and bad, and bad, as well as good, are ſignified, (*Nulla enim eſt omni ex parte beata, vel infauſta*) no Fortune but is Chequered, (as it were) with good and bad; Its abſurd to think that all miſchiefs and evils ſhould come together, or all good together, or all good, and all evil together, or at one time, to the Native, when could ſuch a time be that a thing thus ſhould hap? Or if at one time, what ſhould be the buſineſs, of the remaining time of Life? or why ſhould good rather then evil, or evil rather then good at certain times happen? Therefore muſt needs be granted, that good and evil have their Viſſitudes, and proper times, as is proved by directions, from whence the falſeneſs of his Aſſertion appears who ſaith what time ſoever, or under what Poſition ſoever you undertake

your business, you may bring it to a happy, and prosperous end.

The second is like unto this where he saith, *Let us Elect a time for a long Iourney, by the Position of the Heavens for any person, and so order all things in Art that the Iourney may be as successful as can be desired, nothing desired more happy; shall this Constitution of Heaven endure the whole time of a long Iourney, or no? here it behooves the Heavens to stand still, while men are moved; who possible* (saith he) *can bear this madness? and shall not this Position glide away time, where then shall be the safety of this so long Iourney, of Dayes, of Months? Or whether shall it be said a man is thus Planet favoured from the Stars when he first takes Horse? and if so, shall the Stars continue this Luckie safety, and success, the whole time of the Iourney? Do you think so, doth not he that takes a long Iourney, every day ascend his Horse Afresh? Why, how comes it then that he is diarily affected with variety of chances according to the various Domination of secondary Causes? What profiteth*

profiteth then a Luckie, or an unlucky beginning of a Iourney? Neither can Aſtrologers make good to him that takes this Iourney, when the Stars ſhall make good his way, nor clear the way from Thieves, nor by diſperſing the Clouds temperate the heat of the Sun and give him a pleaſant Air, nor ſupport his Horſe from ſtumbling, and him from falling, nor the way, by equalling the Hills and Valies, all which things the Heavens and the Stars muſt perform, if they will perform a Luckie Iourney.

Theſe things equally deſerve Laughter and are ridiculous with the former, and altogether unbecoming a Learned man; as I ſhall make plainly appear, That *Alexander de Angelis* knew not wherein the proſperity of a Journey doth conſiſt, I demand of him whether the Journey that the Virgin *Mary* made to viſit *Elizabeth*, was proſperous and happy? And that was made over the Mountains of *Iudea*, which were not Levelled nor made plain, as neither the Mountains *Sepher*, *Galgad*, *Hor* and *Abarim* in which

the Children of *Iſrael* pitched their Tents in their Peregrination from *Egypt* to the Land of Promiſe, *Numb.* 33. Now I pray, muſt all thoſe Journeys made over Hills and Mountains be unlucky, and thoſe only Lucky and fortunate, that are Travel'd in the Plains; which is the Ground uſually choſen for Battails? in which place (notwithſtanding there be no Mountains,) is not one ſide in the Battail worſted, and ſuffers misfortune? Why doth not this Antagoniſt as well urge, that the Stars ought to divide the Rivers from the Sea, as they were divided in the Perigrination of the Children of *Iſrael*? Now in theſe whimſies and the like ſottiſh Queries, conſiſts not the good Fortune and ſucceſs of a Journey, but in this that the perſon undertaking a Journey, do it with health and proſperous ſucceſs, without any preternatural or extarordinary Obſtacles, which he is not able to overcome, and without the loſs of Goods or damage by the way, or company, and that he come opportunely to his

desired place, this is the scope of Travel.

But again to that which our Antagonist Quesits, whether that Elected constitution of the Heavens, shall continue the whole time of a long Journey? Which (saith he) it cannot be unless the Heaven stand still; whilst men are moved.

I Answer, The same absurdity may be demanded concerning the Figure of Heaven, under which any one is said to be happily born, which truly continueth not in the World, by a quiescent stationary Constitution of the Heavens, so long as the Native lives, but is infixed on the Native, by its first impression, and indures in the Heaven by its Determination; To that which *Iohannes de Angelis* Quesits, whether a man be Fortunated by a Luckly Influence the time he takes Horse, and whether that Astreal Fortunate Influence, shall continue and preserve him Fortunate all his Life long?

In Answer, Considering rationally the Subject matter of this Discourse, the same absurdity is here as in the former,

former; here *De Angelis* urgeth meer Nugacious trifles, and fooliſh Suppoſitions, whereas the truth is the contrary to his Suggeſtion: for in the Sympathy of man the Cæleſtial Bodies powerfully operating, the preſent Conſtitution of the Heavens, at the time of Birth, is the only Rule of all the concernments of man during his Natural Life, for as man generally at his production into the World is ſubjected to a certain Determinate Influence of the Stars, for his whole Life, not that he putteth himſelf Diarily under a New Subjection or changeth, with the unutterable Alternate changes of the Heavens, as is apparent from experience in the Natural Genius, Inclination, Wit and manner of Action, in every one; from hence it comes to paſs, that a man entring or beginning any Action, or buſineſs, Congruent to the Radical Poſition of the Heavens at the Birth, and conformable to the Radical direction, and Annual Revolution, by a Figure of Election, aptly and properly made for the moment of

of time in which he begins his Affairs, receives from the Heavens, an Actual particular Astreal Influence, to the perfecting and finishing this Work begun, in like manner as the Astreal Influx signates, Potentially in the Radix, which powerful Influence by Consequence, continues in effect so long time, as is requisite to the perfecting and finishing this Enterprise so begun, not changing every day, for so there would be no Cælestial power to finish and perfect a Business, but only to begin if so be, every day and hour, the various influences should variously operate upon the Action, or business begun, certainly the Cælestial Radij, as well by the constant motion of the Sphear, as the proper motion of the Planets, is so variable, that nothing could be brought to any Fortunate effect, or at leastwise make disconguous, and disorderly progression: so also in all things the Radical Figure in the Nativity should be false, as also in long Journeys Fortunated, by a good Election, which shall after

appear

appear to be moſt falſe, the ſame Validity in other Arguments.

But one Objection remains, that carries more ſeeming force, and weight as thus, the Heavens not only preſignify future Accidents to each perſon born, but alſo the particular time of the Accidents, by their Revolutions, and directions, which is a truth fully in Art evinc'd; Therefore the Heavenly Influences ſhall in thoſe particular deſired times, effect and accompliſh what they have ſignified, or not accompliſh it; if ſo, then whatſoever is ſaid of Election of Daies or Hours is ſuperfluous, vain and of none effect.

But to this I Anſwer, the Decrees of Heaven are not of Faral neceſſity, eſpecially in free Actions, but in their effects depend upon the Cooperation of mans will which they incline, and excite in apt and certain time but not Determine nd Limit, for this time hath a certain Latitude, in the Compaſs of which a man may determine and reſolve

of

of himself, *ad agendum*, as to Action. Now seeing that during this succession of time, the places of the Planets have their Vicisitudes and are continually changing, and the Face of Heaven admits of much variation every hour; It cannot be denied but that in the undertaking every action; as a long Journey, or the like, that shall alwaies be the most happy, and chiefly prosperous, which is accomodated and favoured by the Heavens, and to which the Astreal Influence, doth most conveniently concur, and this only is accomplisht by Elections: therefore Elections are greatly profitable, nay rather necessary to the obtaining the more happy, and desired event, of every considerable Action.

Many other frivilous Objections urged by the Ignorant Enemies of Art I might here trouble the Reader with, but being so weak, not worth the Answering, I shall forbear to spend Paper and pains, on so usless a matter, altogether disliking Fictitious Tautologies.

CHAP.

CHAP. V.

Treating upon ſeveral General Rules neceſſarily relating to Elections ſhewing in the General how Elections of apt times, are to be made for Things.

THoſe Things being premiſed that we hitherto Diſcourſt of, its convenient that we ſubjoyn certain General Rules neceſſary to be underſtood, for the apt forming of Elections, wherein is ſhewed how in the General a fit and Fortunate Election of time, for every Occaſion is to be made, theſe following Rules we have ſelegated, and choſen out of various Authors, eſpecially the *Arabians*, which we have found mixt with many vain and frivolous Poſitions, and here render them in order for the greater facility of Learning, and working, principally apply-

applying those which are valid to our purpose, and neglecting those impertinent.

But here we are to take Notice, that these Rules are not simply, and absolutely sufficient to ground Elections upon, as the *Arabians*, and those that closly follow them affirme, but alwaies we are to have an eye, with due regard to the Nativity of the Person, and considering those things which depend upon that, with the time of Election; as also respect is to be had to the Radical Directions the Revolutions of the ☉ and ☽ and their directions, as also the Diary Transits of the Planets.

Let therefore this be the first Observation.

THat every able and sufficient Election be made by inspecting the Genesis, or Nativity, or the Revolution, Directions and Transits of the Planets, the Radical places of the Nativity and Revolutions, accomodating every thing herein, as much as may be to the scope of Elections.

Secondly

Secondly, Seriouſly it is to be conſidered to what Houſe of the figure the thing belongs, for which you would make an Election (which you may find in the Introductive, part) if it be Dignity or Honour it belongs to the 10*th.* Houſe, if a Wife to the 7*th.* if a long Journey to the 9*th.* if a ſhort Journey to the 3*d.* &c. And if an Election of time were made for the obtaining of Dignity and Preferment, *Schonerus* and others make choice of that time when the Progreſſions of the Horoſcope, *Medium Cœli*, and the ☉ and ☽ ſhall be in the 10*th.* Houſe of the Radix, but this obſervation of Profections and Progreſſion we find invalid; therefore chuſe that time in which the Directions of the Horoſcope, *Med. Cœli*, ☉ and ☽, and all the Lords in the Revolutions of the ☉ and ☽ ſhall come to the 10*th.* of the Radix, or his Fortunate Aſpect, or to a Benevolent Planet therein, or to the Lord of the 10*th.* Houſe, or to the place, or good Aſpects of the ☉ and ☽ in the Radix, or the Lords thereof, or to the

the happy and Fortunate Raies of any of theſe, and what day theſe ſhall happen, account it the more happy: Then chuſe an apt and fit hour to act in, in that day; That is, Erect your Figure, take the Poſition of the Heavens, Congruent to the Scope and Purport of your buſineſs: The ſame reaſon and operation is in the undertaking a Journey, Contracting Matrimony or the like.

Thirdly, in the Figure of Election, reſpect is cheifly to be had, to the Horoſcope, the Significator of the Perſon for whom the Election is made, of the *Mid* Heaven likewiſe which hath the Signification of the Actions and undertakings of the Perſon, as alſo to that Houſe of the Figure, to which the matter belongs, for which the Election is made, to the Moon likewiſe who claims rightly, much in our conſideration in every Election, that ſhe be well poſited, well affected, and Aſpected from and by the other Planets, and not afflicted; for ſpecial care is to be had, leaſt the Radical places beforeſaid, *viz.* The Horoſcope

ſcope *Medium Cœli*, and the Moon ſhould be evil affected, or the ſame ſhould be the Cuſps of evil Houſes Radically, but the Cuſps of Apt, good and Congruent Houſes.

Fourthly, in your Figure of Election, take care that the Houſe which hath the Signification of the thing for which the Election is made, be Fortunate in the hour of Election; and if it ſo fall out that it be Fortunate in the Nativity, and in the Revolution of the ☉ and ☽ that doth highly promiſe good ſucceſs: Moreover, it ſhall be Fortunated by the preſence, or Dominion of Benevolent Planets, which Radically, and Revolutionally, were by Nature Benevolents and well affected, and rightly determined in body, Dominion, or a Congruent Aſpect to the thing for the which the Election is made, which if the Election be for Dignity and Honor, and the ſigne of the 10*th.* of the Nativity, or preſent Revolution culminate in the Figure of Election or that Signe in which the Lord of the 10*th.* was in, in either of them, the

the Election is much the better, and the more efficacious, and ſo of all others: But chiefly you ſhall take care that no Planet, Evil by Nature or by Radical Poſition, and contrary in nature to the ſcope of your Election, be in the Houſe of Election (*i.e.*) the Houſe ſignifying your buſineſs, but carefully endeavour that a Benevolent Planet be admitted or poſited therein, or that the Lord of that Houſe Fortunately, by Dominion or Aſpect, be united or joyned with the Horoſcope or the *Medium Cœli* or their or either of their Lords or Governing Planets.

Fiftly, in a mans own proper buſineſs, that is, that which he can of himſelf perform, let him make the Aſcendant of the Election the ſame of his Nativity; But in common things, that is ſuch as he cannot go through with himſelf, but ſhall need the help of friends, let him make the Cuſp of the 11*th.* or 5*th.* Houſes in his Radical Geniture the Horoſcope of his Election, but *Sconer* makes the Queſtion why in all common Actions, in whoſe per-

performance there is required the help of friends, the Radical Cuſp of the 11*th.* Houſe ſhould be the Horoſcope of the Election, rather than the Horoſcope of the Radix? Becauſe if the Horoſcope of the Radix ſhould alwaies be put for the Horoſcope of the *Election*, it would follow that the Horoſcope of every Election, ſhould be the ſame as in the Nativity, and none other, becauſe all Actions performed, are either Proper or Common; but this is not in Art required: And furthermore becauſe the Aſcendant of the Election alwaies hath the Signification of the perſon for whom the Election is made, we conceive it requiſite that at leaſt the Horoſcope be Radiated with the Lord of that Houſe in the Geniture, to the which pertains the thing for which the Election is made, or with the Planet exiſting in that Houſe, thus for perticular and proper operations; So in the like manner the Horoſcope is ſtrengthned by the Radical Lord of the 11*th.* houſe or the Planet therein exiſting, if your buſineſs requires

quires the help of friends, or your Election be for the obtaining or Conciliating of Friendship, the same reason and proceed is in all other operarions.

Sixthly, in chooſing the Horoſcope of your Figure of Election, conſideration is to be had to the Nature of the thing for which it is made, that the Horoſcope may properly, and conveniently thereunto agree; Therefore for a buſineſs in the which you deſire quick diſpatch as in a Journey or the like, chooſe to aſcend a moveable ſigne, and not a fixed Sign; but for a buſineſs in the which you deſire firmity, and duration, as Marriage, the Building of an Houſe, City, Church, or the like, take you here a fixed Sign, and avoid a moveable Sign, and take heed that the Lord of the Aſcendant be not ſlow in motion, Retrograde, or afflicted by the Malevolents, or any wiſe applying to them.

Seventhly, In the day time cauſe to aſcend a Diurnal Sign; in the night a Nocturnal, and let the Sun be by day in a Diurnal Sign, and the ☽ by Night

Night in a Nocturnal Sign, and let the Lord of the Ascendant be rightly posited, Aspecting the ☉ or ☽, and it shall much meliorate the Election, and render it more efficatious, if the Diurnal Planets shall be above the Earth in the day in Masculine Signs, and Oriental of the ☉, and Nocturnal Planets above the Earth, in the Night in Feminine Signs, and Occidental from the ☽.

Eighthly, If the Lord of the Ascendant of the Election, shall be the Lord of the Horoscope in the Radical Geniture, and shall be Benevolent in Nature, and every way in both Fortunate, it shall render the Election most happy.

Ninthly, If you are to desire any thing by Petition from the King, Queen, Prince, or other Great Person, Great in Birth and Dignity, or to treat about any businesses, with such Eminent persons, fortifie the Horoscope and Lord thereof, with the Lord of the *Medium Cœli* of the Radix, and present Revolution, and the Planets proper to your business, as the ☉ for the King, the ☽ for the Queen,

Queen, ♃ for Chancellor, Prefident or Biſhop, ♂ for the General and chief Commanders of an Army, or Eminent in Military Diſcipline; and ſo in like manner of all other Significations, and if this proper and Significant Planet ſhall be Lord of the *Med. Cœli*, it is the more ſignificant and efficatious; but take heed that in the Radix or Revolution, that Radically or Revolutionally it be not afflicted, or evilly Significant: The like reaſon is of all things and Perſons relating to all other Houſes, as the 3. 4. 5. 7. 9. &c.

Tenthly, All the Antient Aſtrologers grant ſo great efficacy to the ☽ in Elections, that if not the cheifeſt, yet the ſecond place of power at the leaſt, they aſcribe to her; notwithſtanding I cannot ſee they have any reaſon of ſuch Determination in the Radical Figure, yet this Judgement ſeems to me in Election of time very neceſſary, for although the Moon in the Geniture be the Significatrix of Death, in the Election ſhe may be taken for the Significatrix of Life either waies with precaution,

neither is this only observable in the Moon, but in every other Planet, of the Moon the Antients deliver these following considerations.

11. The Native is admonished to begin no business anew, when the Moon shall be in the Radical place of ♄ or ♂, or in any Malignant Aspect with either of them, or in any Sign, which was evil affected in the Nativity or in the *6th.* *8th.* or *12th.* House of the Radix, and in like manner in a figure of Election see the ☽ be not afflicted, and unfortunate by ♄ or ♂ by body or Aspect neither in the 6. 8. or 12. Houses nor yet in the first House, as the most part would have it, for they say the ☽ is Injurous to the Horoscope by reason of her frigidity, which reason I take for vain and frivilous, unless in refference to Physick, and Agriculture, which may sometimes in these be verified.

12. In Elections these Applications are to be abhorred, (*viz.*) The Moon applying to ♂ from the House of ♀, to ♃, from the Houses of ☿, and to the ☉ from the Houses of

of ♄, be very careful to shun all these in your Elections.

13. Moon, ♄ and ♃ enjoyned, increasing in number and light, are good as to all Significations, but diminished, or decreasing, evil in all things, the direct contrary is to be understood when ♂ and ♀ shall be so conjoyn'd.

14. Have diligent respect to the place of the Moon in your Figure of Election, if she shall be in △ or ✶ of any Planet Radically, it shall be good, safe and fortunate to have to do with those Persons which that Planet by Nature, or Radical Determination shall Signifie, but if the Aspect be □ or ☍, understand the contrary, as for Example, if the ☽ shall be in △ Radically to ♂ (or △ to the Radical place of ♂) which shall have Dominion in, or be Lord of the *7th.* House well affected, this shall signifie Victory and Conquest in War, Controversies and Law-suits, the favour and respect of the Souldiers, Horse and Foot, and the chief Commanders in the Army, as also of the Judges Advocates, and principal

Lawyers, in a Law-Suit and Controverſie, but if it be by ☐ or ☍, judge the contrary: the ſame Reaſon and Method obſerved in all other things.

15. That the Moon be placed in the Houſe Signifying the thing for which the Election is made, as for Example, that the ☽ be poſited in the *9th.* if the Election be for Travel, ſo that the place be Fortunate Radically, and having alſo the Signification of the ſame, the ☽ ſhall have the Signification of the ſame thing, and moreover if the ☽ Aſpect the Horoſcope Fortunately, or have chief Dominion therein, nothing more happy can be deſired.

16. Beware that the Moon be not joyned to a Retrogade Planet, or apply to him, for this deſtroys the ſucceſs of your undertakings.

17. If you cannot poſſibly Fortunate the Moon and the Horoſcope, together, by day rather Fortunate the Horoſcope, by night the ☽, and if the ☽ ſhall be by day under, and by night above the Earth, it adds to the Fortification of the Horoſcope.

11. Conſideration is to be had of the

the ☌ and ☍ of the Luminaries, preceding the Election, that the places wherein they make these Aspects, be Fortunate in the Figure of Election, and Congruent to the matter in hand.

19. *Cave* beware of beginning any thing in that moment of time when the Moon seperates from the ☌ or ☍ with the ☉, and applying to an Infortune, especially if that Planet have of evil and Unfortunate Signification in the Nativity, for that time is exceeding evil, and unluckly, and the Signification is the worse if the Application be by □ or ☍.

20. From the good or evil state of the place and Position of the ☌ or ☍ of the Luminaries preceding the Election, and from the Benevolent, or Malevolent Planet to whom the ☽ immediately applies, may be conjectured the Event of the thing for which the Election is made, as thus, if the state of the place shall be good, and the Planet Benevolent, the business shall happily and prosperiously succeed from the beginning to the end, but if the

poſition of the place be evil, and the Planet unfortunate, the buſineſs from the beginning to the end, ſhall unfortunately proceed, or never be accompliſhed: if the ſtate of the place ſhall be good, and the Planet evil, the thing ſhall begin well, but end ill; if laſtly the ſtate of the place ſhall be evil, and the Planet good, the buſineſs ſhall begin unluckily, and end happily.

21. Sometimes time, (in reference to ſuddain buſineſs) may be ſo urgent, that we may not delay till a convenient time to aptate and fortifie all the proper ſignificators: But then if no more can be done, be ſure to Aptate the Horoſcope, and take care that a Fortune be in an Angle, beholding the Lord of the Aſcendant with a Benevolent Aſpect.

22. In every Election of time which requires ſpeed and haſt, if you cannot Fortunate the ☽, put ♃ or ♀ in the Horoſcope, or *Med. Cœli*, and the ☽ in a Cadent Houſe, but beware leaſt an Infortune Aſpect the Horoſcope, eſpecially with a Malignant

nant Ray; or the Planet which Naturally, or by Radical Determination ſignifies the thing for which the Election is made or their Lords, or the Lord of the Houſe, to which the matter of your Election appertains.

23. In caſe of urgent neceſſity, when delay cannot be had, and time cannot be ſtaid for, wherein you might fitly and Congruently aptate all proper Significators, then aply your ſelf to the Aſcendant, and *Medium Cœli* that they may be well, and auſpiciouſly aptated, and let the fortunes be in Angles, happily Aſpecting the Horoſcope or *Medium Cœli*, or their Lords; but by the way note, that in Elections it very ſeldome ſo falls out, that you poſſibly can, fitly aptate all the proper Significators, as you would or ſhould; Therefore always be prudently attentive to obſerve, what may beſt and moſt Congruently be done in reference to your intended ſcope, and that do, and what remains, let thy prudence ſupply, always being mindful of mans indeavour and pru-

dent Co-operation with the Stars, which by how much the more, Dull, Slothful, Lazy, and Imprudent, his Indeavours is, by ſo much the leſs is good ſucceſs to be hoped from the Stars; and by how much the more Diligent, Reſolute, Strong, and Sagatious mans will is, by ſo much the more, is good ſucceſs to be hoped and expected.

24. In every Election take heed leaſt the Malevolents be Angular, and chiefly in the Horoſcope or *Medium Cœli* unleſs by Cæleſtial Poſition, and Determination they have been Benevolent in the Radix; then make uſe of them to the utmoſt in good, it is ſpecialy worth noting, and our Conſideration, that the Malevolent Planets, in things of their own Signification perform the greateſt good, as *Mars* relating to War, Victory, Hunting, and Law Controverſies, and the like, and *Saturn*, as to the raſing of Structures, and Building, Husbandry, and the like; and chiefly, and eſpecially if the Radical Determination, do Significantly intend theſe things.

25.

25. The Consideration of the fixed Stars in Elections, are not to be omitted, especially the most eminent, for being in Angles, and with the Significators, are very Potent, and produce remarkable effects, principally, if in the Radix they intend that thing for which the Question is made.

Thus for the present these in the General shall suffice, but if please God to prolong life much more as to the Practique part Astrologically shall be handled, but let us seriously from hence note so much, that the Prudent, Wise, and Skilful Election of time, is not the work of every one professing Astrology, but of the most Learned Prudent, and most Wise, who not only ought to attend the state and disposition of the Heavens, but also the disposition of Inferiour Causes, *(id est)* that their may be a right preparative disposition of all things, to the time Elected, and this is very easie to be done in things which are in our own power, as in the beginning of a Journey or the like, but in those

things not in our own proper power, as in ſpeaking to the King, or the like, at a certain day and hour appointedly Elected, this would be very difficult in moſt times, and ſcarce ever to be accompliſhed, unleſs by ſome dear and eminent friends, by whoſe means acceſs may be had, at the hour and time Elected, therefore theſe Cauſes are firſt to be diſpoſed to the hour Elected, in like manner we are to proceed in other things.

Thus from theſe before rehearſed Aphoriſms Univerſally intending Elections, is ſufficiently cleared, how in the General, every Election is to be made, but for every particular thing, as it relates, and appertains to any of the twelve Houſes of Heaven, Signified in the Cæleſtial Figure and Poſition, as theſe are peculiarly perticular in each reſpect, ſo there are certain pecular and convenient Aphoriſmes proper to each particular; of which ſort (after the particular method of the twelve Houſes) are theſe which in proper order, and method follow.

Its

Its very neceſſary to premiſe the ſignification of each of the twelve houſes, that thereby we may know how rightly to apply every Action, and underſtand the proper Significators.

The firſt Houſe hath ſignification of the Life of Man, Health and Sickneſs, of his Stature, Colour, Complexon, Form and Shape, and all things that concern the Body and Mind of Man.

Of the particular Elections relating to the firſt Houſe, and general and perticular Aphoriſmes requiſite thereunto.

1. ATtempt not (in your choice) Impoſſibilities, but ſo far proceed as the Diſcipline of Science and Natural Reaſon ſhall perſwade.

2. *Elections* (ſaith *Ptolomy*) moſt profit, when they moſt correſpond, and are congruent to the Nativity.

3. The Nativity being known, begin your operations in that hour, that

that Sign Aſcends, that Aſcended in the Nativity, and ſee that the four Angles be free from the Affliction of the Malevolents, unleſs they were Lords of the Aſcendant, or ſignificant places at birth. This Rule hath truth in it, when as in caſual acts you would in a common ordinary way fortunate your deſign in reference to your ſelf, but if in your more common actings with others, you would be fortunate, begin your work in that hour in which the Sign of the 11*th.* or 5*th.* Houſes, in your Nativity Aſcend; and that the Luminaries be in the Angles, or ſuccedant houſes, is alwaies good.

4. Begin your work when the Lord of the Aſcendant in the Nativity, ſhall be in a fortunate place in the preſent Figure of Heaven, be he good, or be he an evil Planet, for the evil Planets, will work good to their proper Natives, according to their Radical Significations.

5. It is good, an evil Planet be not poſited in any the Angles of your Figure, unleſs he the Lord of the

the Radical Aſcendant, or ſignifie the thing you deſire to begin.

6. The Nativity being not known, *Virgo* and *Piſes*, are generally thought the beſt Aſcendants, ſo that the Luminaries be in Angles or ſuccedents.

7. In every operation ſee that the Lord of the Aſcendant be Angular, or at leaſtwiſe in a ſuccedent Houſe.

8. In the time of a conjunction, the Luminaries, with a fortune in the *Aſcendant*, very good for the Inception of any perticular buſineſs.

9. Not good to deſign a day, or hour to any one to perfect his deſigns in, unleſs firſt the intention of the Querent concerning the thing he queſites, be reſolvedly free.

10. In every *Election* erect your Figure according to the proper Latitude of the place, where the queſtion is made, for from the diverſification of Climates followes a diverſification of *Aſcendants*, and in like manner different *Aſpects*; and ſo by conſequence different directi-

ons

ons; for the alteration of Latitudes alters the circles, and circular motion, which heedfully obſerve.

11. If you are neceſſitated to begin a work that you cannot defer, cauſe that the *Aſcendant* and Lord thereof be free from *Affliction*, and a Fortune in an *Angle*, eſpecially the firſt or 10*th*.

12. In the undertaking of great *Affairs*, and the beginning of weighty *Actions*, cauſe that the Luminaries be in the terms of the fortunes, *Aſpecting* themſelves, and that the Lords of thoſe terms have the ſignification of the work in *Action*.

13. Make no addreſs to King or Princes, to Petion or obtain any Suit of them, the Moon exiſting in *Aquary* or *Piſces*.

14. In every *Election* *Aptate* *Sol*, and the Planet Significator of the thing queſited, the part of Fortune alſo and his Lord, the fourth Houſe and the Planets in whoſe houſes theſe Significators are found.

15. Addreſs your ſelf to Princes for Favours when the head of the

the Dragon is in the tenth with ♃, the ☽ alſo applying thereto, or ſeperate from ♃ and applying to the Lord of the Aſcendant, or the ſame to the Moon, the Scots (its ſuppos'd) did excel in this Policy in King *Iames* his time.

16. *In Election of Times* for Superiour Officers, the Signs of the Superiour Planets, and of the Sun are commended to Aſcend, In *Elections* for popular Inferiours, the Signs of the Inferiour Planets and the Moon.

17. The Aſpects of the ☽ to ♂, are not commended although from the Houſes of ♀, nor to ♃ from the Houſes of ☿, for here is *Apertio portarum* their houſes are oppoſite.

18. A chief Obſervation it is in every *Election* for good, that the ☽ be Fortunate and in a good place without the unhappy Aſpects of unfortunate Stars.

19. More certain ſhall you make a ſure and Fortunate *Election* for him whoſe Nativity you know, then if you be thereof Ignorant.

20. *In*

20. In *Elections* for men, Coaptate *Maſculine* Signes; for women *Femine* Signes, but ſo as they be without the Aſpects of Malevolent Stars, and in like manner a Planet of either Gender, ſuitable to the Nature of either perſon, and Action.

21. Every Signe according to the diverſity of the Region, may have various Signification, from what it hath in another Region.

22. The Debilities of the Fortunate Planets, are of greater prejudice, then of the Malevolents.

23. The Cæleſtial bodies, opperate according to their Magnitudes their clarity, and Natures.

24. In every *Election*, chooſe your Significators Congruent in Nature to the thing required.

25. You may not Debillitate the Significators of the Nativity, eſpecially if they were ſtrong in the Radix.

26. In *Election*, if you cannot aptate and fortifie what you would do what you can, be ſure not to

neglect

neglect the Planets Significators of your buſineſs.

27. The Eminent fixed Stars in the firſt and 10*th*. houſes, are not to be omitted, which ſhould rightly be (if poſſible) of the Nature of the thing intended.

28. Its very requiſite the Lord of the Nativity be placed in the moſt eminent Significant place of Heaven, as alſo the Lord of the Current Revolution be Fortunated, and the Planets that receive them, with the Lord of the hour, and part of Fortune, and if poſſible, place the Radical Aſcendant in the firſt, tenth, or eleventh Houſes, and all free from the Infortunes and their Aſpects.

29. The time of effecting your deſired ends, may be known from the Significator thereof, and the application he hath to other Planets, or from the ☽ to the degrees of a Fortunate ſignificant Star, the diſtance of Degrees, (according to the Nature of the thing and Signe) ſhall ſignifie Daies, Hours, Months, or Years, the ſame doth the Moon

ſhew

shew when she applies to the house signifying the thing sought, all which according to the Nature of the places, and Signes are to be weighed.

30. Put a Child to Nurse, the ☽ joyned to, or Aspecting ♀, from *Taurus* or ♎, and if ♀ be descending in her Eccentrique or Epicicle it is the better.

31. Wean a Child and take it from the Nurse the ☽ receding from the ☉ 90. degrees at least, to 167. degrees, the ☽ may not be in any of the Houses of ♀, for then the Mother will not part with it through indulgency, but if in ♎ the Child will willingly forsake the Brest, and farther observe that if the ☽ and the Lord of the Ascendant be in Earthly Signes, at the time of its weaning as ♉, ♍ or ♑, the Child shall chiefly love Sallets, Roots, and such things as grow on the earth, if in ♌ it shall chiefly affect the eating of flesh, if in ♋ ♏ or ♓ it will ever after delight in eating fish, but if in ♊, it chiefly loves Tame Domestick Fowls, as *Geese*, *Ducks*, *Capons*,

Capons and the like, *Quere*, Whether many of our *Churchwardens* were not weaned under this Position? if in ♈, ♎ or *Scorpio*, they indifferently love every thing that is good; if in ♒ they much affect Wild Foul: And if this were duly observed, we might discern some reason why one loves one thing and hates another, &c. but no more of this till a farther Opportunity.

32. In cutting nails from hands or Feet, observe the position of the ☽, though this with many (through their Ignorance) be a Subject of Laughter; yet the Reason why the Nails grow thick, Crooked, Deformed, and suffer many distasteful accidents, is from hence, of which rationally much might be said, the neatness and deformity of the Nails are of no small consideration, to prevent deformity, let not the ☽ be in ♊ ♓ nor *Aries*, nor afflicted with the □ or ☍ of ♄ or ♂, these are the most considerable afflictions.

33. If you desire secresy in Counsel, or to do that which should not

not be diſcovered, act when the ☽ is combuſt or under the ☉ beams, rather applying than ſeperating.

34. When the ſignificator of a thing in reference to time, ſhall be between the Aſcendant and the 10*th.* houſe, it ſhall ſignifie hours, or daies, anſwering the degrees, if between the 11*th.* and 7*th.* weeks or months, if between the 7*th.* and the 4*th.* it ſignifies years.

35. Theſe are chiefly in moſt Elections conſiderable to be aptated, *viz.* the Aſcendant, the Luminaries, part of Fortune, the ſigne of the preceding Conjunction, the Lords thereof, the Lord of the hour, as alſo the Lord of the thing queſited and his diſpoſitor.

36. Alway take heed to the Lord of the thing Queſited, conſider the ſigne in which he is, if Cadent, Retrograde or in evil Poſition to the Sun.

37. In putting on new Garments avoid the ☽ her being in ♌, (ſaith *Ptolomy*) but I judge the other fixed ſignes are likewiſe noxious, as ♉ and ♏, for then your clothes will laſt

laſt long, or not wear out, the reaſon is ſickneſs or death will occaſion it, ſee likewiſe the ☽ be not in ♂ or ♂ with the ☉, nor impedited from the malevolents.

38. Begin not any building whiles the Moon is meridional deſcending in ♏ or ♓, for ſuch a Fabrick ſhall quickly come to ruine.

39. In Building of Cities (ſaith *Ptolomy*) aptate the fixed ſtars, and ſee that the Lords of the Aſcendant, 10*th*. 6*th*. and 4*th*. be in good places, and free from the aſpects of the infortunes.

40. Every inception, *i. e.* any work or Buſineſs begun when a Retrogade Planet is joyned to the ☽, ſhall more quickly be ruined, and come to a worſe end, than from any other affliction; this is worſe then any other Impediment.

41. The ☽ with ♄ or ♃ increaſing in Light and Number, good as to all opperations; but if decreaſing, the contrary: The ſame underſtand if ſhe be with ♂ and ♀.

42. It predicts a falſe event of the thing to be done if ♏ aſcend, the an-

angles oblike, or ♂ in them.

43. As to good or evil, the thing ſhall be durable when the ſignificator thereof ſhall be ſtationary, and angular, but of little continuance, when he ſhall be Retrogade, and in cadents from the Angles.

44. It is behoveful in the Election of time, to conſider the ſeaſons, for Summer requireth one conſideration, and Winter another; for the mutation of times may oft impede our actions, as oft it comes to paſs through Rains, and unſeaſonable Weather.

45. As I hinted before of the Nails, ſo the hair though it be an excrement of Nature, yet it is an Eminent Ornament to the body, in man and woman, and makes as well for Beauty as for Health; and therefore neceſſarily ought to be cheriſhed, as the other parts of the body, which tends to external Ornament: Now that which tends moſt to the conſervation of the hair conſiſts in the well ordring thereof, a principal part whereof conſiſts in the orderly cutting and triming, which cannot be

be done to the best advantage without a fit Election of time to that purpose; Now I expect *Momus* and *Zoilus* will shew their teeth in Censure of me, for Treating of this so inferiour a Subject, but as it is an natural Ornament, necessarily tending to the Decoration of the body; and as it is valued in the decent use thereof. I hope my excuse is pleaded, and these Rules will not be unwelcome to every Rational Ingenious mind, which observe as followeth. Let the ☽ be in ♎ in ♐ in ♒ or ♓, when you shave Head or Beard; and in ♈ if you cut the hair of the head or beard with Sissers, but by no means shave it with a Razor, the ☽ in ♈, or ♂ in the Ascendant, the ☽ being thus posited, and applying to ♃ or ♀, but ♀ in this hath the best signification, because it tends most to beauty and ornament, but if the ☽ apply to ♂ or ♄ it is of evil signification which be careful to avoid, &c.

Thus much for the signification of the first House.

Of

Of the second House and its significations in reference to Elections.

FRom this House we are to understand concerning the Estate or Fortune of any one, of his wealth or Poverty, of all moveable Goods, money lent, of profit or Gain, Loss or Damage. In Suits of Law, it signifies a mans Friends and assistance, in private Duels the querents second, in the body of man this house represents the Neck, and hinderpart thereof towards the shoulders.

Of Elections *concerning Riches, the Subject of the second House.*

1. IN Lending and borrowing beware that ♃ be not unfortunate, and under the Suns Rayes, Combust, unless by reception.

2. In

2. In all pecuniary money matters, and in acts of Honesty and Justice, intending gain and profit, aptate, *i. e.* fortifie *Jupiter*, and the Lord of the second House, and their dispositors, that they be all fortunately placed.

3. He which buyeth Cattel or any commodity the ☽ passing from the beginning of ♋ to the latter end of ♐ buyes deer, and sells cheap, and he that buyes the ☽ passing from the beginning of ♍ to the end of ♊ buyes cheap and sells dear.

4. In negotiating and contracting bargains, co-aptate ☿, the Lord of the second House, tenth, Ascendant and the ☽.

5. When you desire gain and profit, aptate the Planet which hath the proper signification of the thing, and the kind of gain you desire; as in Husbandry, Sowing and planting ♄, in pecuniary matters ♃, in warlike affairs ♂, in Honours, Dignities, and Preferments the ☉, in Ornaments and Espousals ♀, in all manner of Writing and the like ☿, in Journeys and popular affairs the ☽, which are

to be fortified and debilitated according to the Nature of your occasional expeditions.

6. Moreover the Planets are to be aptated according to the names of the daies, the Planetary hour, all which things are seriously to be weighed, and considered.

7. If you would keep your money or goods, long from danger, fortifie the first House and the Lord thereof, the second House and his Lord, the ☽ and her Dispositor, considering that ♃ be well placed and the Part of Fortune, and ♃ beholding some of them with amiable Aspect, remove ♂ from all signification, and posite him in a Cadent House, ♄ and *Cauda Draconis* are evil, debilitate them as much as may be: If you would preserve commestible goods posite the ☽ in the Ascendant, and in Signs of that Nature, as ♈ ♉ ♌ the last part of ♐ ♑ and ♓, and let not the ☽ nor the Ascendant be in any of the significations of ♄.

In buying and selling, the Ascendant and his Lord, and the Planet to whom the ☽ applies are significators

tors of the Buyer: The *7th.* Houſe the Lord thereof, and the Planet from whom the ☽ ſeparates ſignifie the Seller, the *10th.* Houſe and Lord thereof ſignifies the Price; the *4th.* Houſe and Lord thereof ſignifie the thing bought and ſold, the Moon likewiſe hath Signification of the Price: Now obſerve of which ſide the Significators are ſtrongeſt, that party ſhall have the better, either Buyer or Seller: Farther obſerve if you would buy good Bargains (as it is the deſire of all men,) aptate the Part of Fortune, and poſite the ſame in the Houſe of ♌, and a Fortune applying thereunto, ſo it will be better for the Buyer then for the Seller, but if the Moon ſhall be in Signs of right Aſcentions as ♉, ♋, ♍, ♎, ♏, ♐, and increaſing in Light and Number, and applying to Fortunes, or in her Exaltation, here it ſhall be better for the Seller then the Buyer: It's neceſſary that ♂ be Cadent from ♄ and the Moon, becauſe ♂ in buying and ſelling and debts, ſignifies timourouſneſs, Diſcontents, Contention and Quarels,

the same signification hath *Cauda Draconis*; Therefore its necessary that the Moon be not neer the same, although it is less Evil then ♂: An Eminent Author saith, it shall be good for the Seller, when the ☽ is in her Exaltation or triplicity, and Cadent from the Infortunes, and not beholding them, and removed from the Aspects of the Fortunes likewise, that then the Seller shall sell to his own content: Furthermore the Moons Quarterly motion is considerable, for if you would buy in a Market, at a good and just price do it in the first quarter of the Moon, the Moon joyn'd to, or aspecting ☿, and both free from affliction or at least that ☿ be free from infortunes, though not conjoyn'd to the Moon, and if you buy for gain, and desire advantageous Markets, do it in the Quarter after the full, the ☽ in Signs of oblique Ascentions, and diminished in Light and Number, and safe without affliction Aspecting ☿, the Buyer shall purchase good pennyworths: from the first Quarter to the Full is best for the Seller, from the

Full

Full to the laſt Quarter is beſt for the Buyer, the ☽ in her laſt Quarter is good for him that Buys, any ſecret, or hidden Commodities, ſuch as he would not have known, chiefly if the Moon be Aſpected by a Fortune becauſe this is of great uſe to all men, therefore I have been the larger herein.

But farther,

9. Neceſſity oft-times compels poor Husbandmen oppreſſed with neceſſity, to ſell their Crops on the ground before Harveſt, which that they may do it to their Advantage, let them ſell the Quarter before the Full Moon, the Moon then increaſing in Light and in Signs of oblique Aſcentions, as ♈, ♌, ♐, ♎, ♉, ♊, and let the Aſcendant of time be ſome one of theſe Signs and a Maſculine Planet in ſome of theſe places, and the Lord of the Aſcendant, let the *Medium Cœli*, and the Lord thereof be free from affliction, and the Moon with ☿, or aſpecting him, and ſwift of motion. *Selling Grain.*

One Obſervation more on this Subject, for the good of the Seller,

let him ſell when the Moon is in ♉, ♋ ♍, or ♓ free from impediments, and it is good that ſhe ſeparate from one Fortune, by body or Aſpect, and apply to an Infortune by Aſpect not by Body, this is very good for he that ſelleth, he ſells at a deer rate.

Removeing from House to House.

10. Taking and Letting Houſes is very frequent eſpecially in Cities, therefore its neceſſary to ſhew what is requiſite to be conſidered, in Taking or Letting a Houſe, and in removing from one Houſe to another.

Firſt, when you are to Elect a time to this purpoſe, conſider whether it be the parties own Houſe, or a hired Houſe he removes too, if his own, at his entring into it, let the Aſcendant be a fixed Sign, *viz.* ♉, ♌, ♏, ♒, and the Moon in a fixed Sign, but if it be a hired Houſe, let the Aſcendant be a common Sign, and the Moon likewiſe in a common Sign, which are ♊, ♍, ♐, ♓, to which end likewiſe you muſt aptare the Aſcendant and his Lord, the ☽ and the Lord of the Sign, in which ſhe is, the ſecond Houſe, and his Lord, the 4*th.* and the Lord thereof,

and

and the part of fortune, likewiſe is to be aptated, the Aſcendant and Lord thereof, the Moon and her Diſpoſitor are for the perſons Inhabiting: the ſecond and his Lord and ⊕ part of Fortune, ſignifie his goods and the conſervation of his Riches, already got, and this is very conſiderable, for there is little leſs Art in keeping an Eſtate, then getting it, many Fortune hath favoured in obtaining an Eſtate, but through inconſideration they have ſimply loſt it, the fault of which may lye in not obſerving theſe Rules: Now the ſecond Houſe is well Fortunated if you poſite *Jove* therein, Fortunately Aſpected, but however *Iupiter* be Aſpected, in the hour of entrance, its good to place him in the ſecond Houſe. The *4th.* Houſe is likewiſe to be aptated in reference to the end of the ſucceſs of the whole buſineſs; *Haly* his Opinion is (and on good grounds) that ♂ or ☊ are beſt to be on the *4th.* Houſe, for theſe ſignifie the Houſe to be good, delightful, clear, neat healthfull and proſperous; free from Impediments, as venomous Crea-

tures, or noxious unholſome Airs, or the like; be careful that ♂ be not in the *4th.* Houſe, or that ♄ do not Aſpect the *4th.* or be poſited therein, and you avoid the chief and greateſt inconveniences. According to theſe Rules you are to proceed, being careful that none of theſe places, *viz.* the firſt, ſecond, and fourth Houſes (if poſſible) be afflicted with the preſence, or Rays of the Malevolents, but Irradiated, and fortunated with the preſence, or Rays of the Benevolent Planets; If you cannot thus aptate all the Houſes ? be ſure you fortunate the firſt and ſecond as beforeſaid, and you may expect a comfortable injoyment.

Concerning Chymical Operations.

Of Chymiſtry.

11. MAny have formerly and do to this day ſtudy the Noble Science of *Alchimy*, and *Chymical* operations though ſome do it out of avaritious and covetous ends, deceiving others; and in fine, loſe their labour, time and expences. Neither comes this to paſs from one

one only error, but often times from many, as sometimes they are ignorant of the right Method conducing to the end of their work, sometimes erring, not knowing right to proportionate, the *Materia*, or bodies with the Spirit, and sometimes, and that very oft, they err, not knowing how to choose a right and proper time to begin the work, nor under a right Ascendant not to posite the Moon, where she should be placed to bring to perfection the work, and this is one of the greatest Errors that can befal the Chymist, neither know they how to aptate the Planet proper to the work they intend: Therefore if any one intending this operation, and adress himself to an Artist for instruction, let him make choise of an hour for him to begin, in which the Moon is in common Signs, free from all Impediment, in position, Aspect, or what ever may render her unfortunate, and let the Ascendant be a common Sign, and the Lord thereof aptated, and free from all Impediments, and chiefly aptate and fortifie the Planet signifying the Species

Species you intend to work, As if in *Lead*, aptate ♄, if it be *Tinn*, or *Aurichalcum* aptate ♃, if *Copper*, *Braſs*, *Iron*, *Antimony*, *Arſnick*, *Brimſtone*, aptate ♂, if it be *Gold* aptate the ☉, if *Copper*, white *Braſs*, or the like, aptate ♀, if it be *Electrum* aptate ☿, if it be *Silver*, aptate the ☽; Thus fortifie every proper Significator in the beginning of the work according to the Species, and Eſſence of every one, and ſucceſs may be expected.

Elections of time for the obtaining of Money.

For the obtaining of Money.

12. HEre conſider that the Aſcendant and Lord thereof, are Significators of the Debtor, that owes the Mony, the *7th.* Houſe and his Lord are Significators of him to whom the money is due, or that lends the money, ☿ and the ☽ ſignifie the Debt, now when there is concord and amity of Aſpects between the Lord of the Aſcendant and 7th. Houſe, ☿ in the Aſcendant, or with the Lord thereof fortunately Aſpected, the money comes

comes with facility, but if the ☽ ſhall be under the Suns Rays, the Sun then ſhall ſignifie the Subſtance, in place of the Moon, if the Moon ſhall be in *via cumbuſta*, or deſcending in the Meridian, or ſhall be in the firſt degrees of ♌, ♊, or ♐, or if any of thoſe degrees ſhall be aſcending, they ſignifie not good to the giver, or payer, but confer Utillity and profit on the receiver, and ſome are of opinion that the hours of *Saturn*, and the Sun, are unfortunate in theſe Actions.

Of Elections concerning the third Houſe.

1. WHich hath Signification of Bretheren, Kindred, Alliance, and Concord, Amity, Love, Friendſhip, and diſcord amongſt them, for the concord and friendſhip of Brethren, aptare the third Houſe, and the Lord thereof, and ſee that the Lord of the third apply to the Aſcendant, or Lord thereof *Brethren.*

thereof with ☌ or amicable Aſpect either △ ✶, or by reception, it is good that the Lord of the Aſcendant be in the 10*th.* or 11*th.* Houſes, and that the Moon aſpect them: If the *Election* be made in reference to Elder Brethren, its good to aptate ♄, and that he behold the Aſcendant, third, or Lords thereof with a good Aſpect, and with reception: In your buſineſs and affairs with middle Brethren aptate ♂ inſtead of ♄, with Younger Brethren aptate ☿ inſtead of ♄, if with Siſters, aptate ♀ inſtead of the other as is aforeſaid, in like manner you may conſider amity, and concord with Parents, uſing the 4*th.* Houſe, as we here diſcurſe the third; In like manner for Children, by conſidering the 5*th.* Houſe, as here the third; for Friends, the 11*th.* Houſe, and ſo for any Houſe taking the Signification according to the Rules premiſed in the third.

2. To this third Houſe we refer ſhort Journeys, Travel of one day, or more or leſs, not relating to War; and when you would Elect an hour

to

to make such a Journey, aptate the Ascendant and his Lord, the Moon, and the Lord of the Sign she is in, and part of Fortune, and Lord thereof, the third House and his Lord, and the Planet to whom the Moon is joyned, in like manner the Lord of the Hour and House signifying the business that the Travellor goeth about, (if he signifie the same to thee) and the Lord of that House.

3. But if it so fall out you cannot aptate all you should, aptate what you can, amongst which at least aptate the Moon and the Lord of the hour, but if your Journey be such, you cannot defer it, nor cannot dignifie the Moon as you should, at the least aptate the Lord of the hour, and cause that the Moon seperate from the Ascendant and Lord thereof and this shall Fortunate your Direction, although weakly; But these things will be more largely handled in the Elections of the *9th.* House but summarily.

4. Take these Rules, In short Journeys aptate the Lord of the third House, in long Journeys the Lord

Lord of the *9th.* and their Lords do this in Iſlands, as well as large Continents proportionably.

5. In Reconciliation of Kindred *viz.* Brothers or Siſters, or the like; aptare the Aſcendant, the third Houſe, the Moon, and their Lords, with the Moons Diſpoſitor, or the Lord of the third joyned to the Lord of the Aſcendant, and the Lords of either joyn'd or aſpecting Fortunes, and the Moon likewiſe joyn'd or aſpecting the like, and ſee the Moon be Cadent from the Aſcendant and Lord thereof.

6. ♄, ☉ and ♃ Signifie the Elder Brother, or Kindred, ♂ the Middlemoſt, ☿ the Younger Brothers, ♀ and the Moon the Siſters, and all Feminine Kindred.

Elections Relating too, and concerning the Significations of the Fourth House.

1. THe Elections of the *4th*, House are conversant about the alteration of Buildings, the beginning of Foundations, Citys, Castles, Churches, Tents, and Houses, the conveyance of Waters, in altering the course of Rivers, in digging the Earth, in sinking Mines, and searching for Treasures, and all Ceremonies relating thereunto, It instructeth also concerning the making Mills, to Sow, to Plant Trees, to take ground to sow or grase, to take Houses, to expel Evil Spirits out of houses possessed.

2. *Chronos* shall be chiefly aptated or fortified in Rustical affairs and vulgar business, as Tillage Cattle Antient men, and Navigation the *4th*. House, the Lord thereof, and

and Diſpoſiter is likewiſe to be fortunated; as having principal ſignification of the end of Things, in like manner the Moon and her Diſpoſiter are to be fortified.

3. Note that the firſt beginning of a building is not the digging for the Foundation, but the laying the firſt ſtone, for without digging it might have been erected.

4. In entring your own proper Houſe, let the Aſcendant be a fixed Sign, the Moon in a fixed Sign, but if it be a hired Houſe taken for Rent, chooſe the Aſcendant a Common Sign, and the Moon in a Common Sign alſo, moreover aptate the Aſcendant the *4th.* their Lords, and their Diſpoſiters.

5. In the purchaſe of an Inheritance, (to enjoy it peaceably; and for continuance) aptate the Aſcendant and Lord thereof, the fourth Houſe alſo and Lord thereof, and provide there be ſome Fortunate Star in ſome of the Angles, which if he have no dignities there, at leaſt ſee that one of the Luminaries behold the Aſcendant, or the *4th.* with a Bene-

Benevolent Aſpect, and let not the Lords of the Angles be Retrogade, nor a Planet nor Sign of the fiery Triplicity in the *4th.* (ſaith *Laurentius Boniventrius, Minœrenſes*) I know *Venice* (in her conſtruction to have ♂ in the *9th.* which in proceſs of time indicates her Ruin by fire, which God avert.

6. A Fortune in the Aſcendant ſheweth the goodneſs of Wood and Trees, and thoſe things which Elevate themſelves above the Earth; a Fortune in the ſeventh ſheweth the proſperity of the Tillers, and Occupiers of the Land; a Fortune in the *4th.* goodneſs of the Seed and of the Crop, Infortunes in any of theſe places denote the contrary.

7. *Iupiter* and the Planet from whom the Moon is ſeperate is given to the Buyer, and the Planet to whom the Moon applys and joyns her ſelf ſhews the end of the matter.

8. In Reconciliation of Father and Son, you are diligently to Coaptate the firſt Houſe, the *4th.* and their Lords, and the Moon, and ſee they

they are in good places, and in Amiable Aſpects of the Fortunes.

9. In the erecting, and building, of Towers, and Cities, co-aptate the ☽, the ☉ part of Fortune their Lords and their Diſpoſitors, and if poſſible poſite ſome Benevolent fixed Star of the firſt or ſecond Magnitude (of the Nature of the Benevolent, or of the Nature of ♄ if he be well diſpoſed) in the firſt or 10*th*. Houſes, and let the Aſcendant be a fixed Sign, and *Mars* Cadent from the Significator of the Building, which if this cannot be, poſite ♂ in Trine to *Venus*.

10. In more perticular and private Buildings, thoſe Obſervations in the Building of Citys, are herein laudable, but it will ſuffice if Fortunate Stars be placed in the firſt or fourth, or otherwiſe in any of the Angles.

11. In conveying Riches and Channels of Waters aptate the Aſcendant, the Moon, their Lords, and Diſpoſiters, let ♄ if poſſible be Oriental, and the Lord of the firſt, and let them be in Angles in ſome of their

their Dignitys, free from misfortunes, and Malignant Aſpects, and the Moon in the third, *5th.* *10th.* or *11th.* Houſes, in an Earthly Sign, and ♄ there likewiſe, but not joyn'd to the Moon, aptate alſo ♃, and beware of any Infortune in the *10th.*

12. The Plantation of Trees requireth that the Moon be in ♉ joyned to ♀, or in ♒ ♌ ♓ or ♍, and let ♄ be direct in ſome of his Dignities in the firſt, ſecond, *5th.* or *11th.* or have ſome Dignities in theſe Houſes and ♃ aſpecting him.

13. In ſowing Seed, let the Aſcendant be a moveable Sign, and the Moon be diſpoſed, as in the laſt foregoing Aphoriſme; *Taurus* ratifies the Seed, therefore let more be ſown (the Moon being there) then in any other Sign.

14. In building Ships, co-aptate the Aſcendant, the Moon and their Lords, and let them be in the firſt, *11th.* or *12th.* Houſes, let the Aſcendant be a fixed Sign, let the *4th.* alſo and the Lord thereof be well fortified, and a watery Sign on the *4th.*

or

or the Lord thereof in an Aquatique Sign joyn'd too, or aſpecting the Fortunes, but ſuffer not the Lord of the *4th.* or the Moon in any aſpect with ♂.

15. In Erecting and Building of Water-mills obſerve the ſame Rules as in Ships, but let the Aſcendant be the *laſt* halfe of ♓ or ♏ but for other Mills that go not by Water, let the Aſcendant be a fixed Sign.

16. The time is good to digg for hid Treaſure, if the Moon be not Infortunate in Angles, and cauſe that ſhe fortunately aſpect the Significator of the thing hidden, and that the Lord of the fourth behold the Aſcendant.

17. When you begin to build a Wind-mill, poſite an Ayery Sign in the Aſcendant, and the Moon in the like, and let her be in the firſt, *10th.* or *11th.* Houſes, and not in ♉ or ♍.

18. Elect not any day or hour to dig for Treaſure unleſs you certainly know it to be there.

In building of Houſes, poſite not the Moon in the Meridian, deſcending

ing in ♏ or ♓, becauſe that building ſhall quickly be deſtroyed, let the Ingenious obſerve this.

20. In the building of Churches obſerve, if it be ordinary, as a Pariſh Church or the like, Fortunate the Aſcendant or Lord thereof, in like manner the Moon and her Diſpoſiter, the *9th.* Houſe and Lord thereof; But if it be a Sumptuous pompous Building, as a Cathedral or the like, conſider theſe under the notion of Temporal buildings, and not Spiritual, and Elect a time as you would for Temporal ſtately Edifices, here firſt aptate the Aſcendant, and Lord thereof, and the Planet who hath his exaltation in the Aſcendant, the Moon and her Diſpoſiter, and in like manner Fortunate the *10th.* Houſe, and alſo the *9th.* and if it be a Houſe for ſtudy, aptare ☿, that he be ſtrong and fortunate, and behold the Aſcendant with a Trine, or Sextile Aſpect, if it be a Houſe for pleaſure, as a Banqueting Houſe or the like aptate *Venus*, that ſhe be Fortunate, well poſited, and ſtrong, and be hold

behold the Ascendant with an Aspect of Amity, *&c.* If it be a House for a Store-house for Victuals, or any manner of provision aptate ♃, posite him strong, and Fortunate, and that he behold the Ascendant with a laudable and friendly Aspect; If it be a Prison you build, and would have it safe and Fortunate to that purpose aptate ♄, let him be strong and well placed, and let him behold the Ascendant, and any Aspect, except opposition.

CHAP. V.

Treating of Elections of times, for those things which properly concern the Signification of the 5th. *House which are to this effect.*

FIrst, concerning Reconciliation between Father and Son, Generation and Prolification, the putting Children to Nurse, weaning them and

and changing the Nurſes, repelling the Milk and drying it up, the putting on of New Garments, the giving and receiving Preſents, the ſending of Meſſengers, making of writing Promiſes and Bonds, of Feaſting and ſweet Odoriferous things, of quitting and avoiding the dead Birth, in ſetting Children to Learn any Art or Science, in ſtoring a Dove-houſe, and the time how to ſend out your *Pidgeons* to alliciate, and attract others, *&c.*

1. As the Father may diſcord with the Son, (as before is touched) ſo oft-times it comes to paſs that the Son of his own Motion may diſcord with the Father, from whence it may come to paſs that the Father may deſign to be reconciled to his Son, and may deſign an Artiſt to aptate, and Elect him a convenient time to that purpoſe, for which aptate the Aſcendant and Lord thereof, the Moon and her Diſpoſiter, aptate alſo the 5*th.* and his Lord, which hath ſignification of the Son, and cauſe that the Lord of the 4*th.* be joyned to the Aſcendant, or behold the

the ſame with an aſpect of amity, and if it be by reception it is much the better, moreover let the Lord of the firſt be in the Aſcendant, or in the 10*th*. or 11*th*. Houſes, and let the Moon aſpect the Lord of the firſt and the Lord of the 5*th*. or either of them, that the Reconciliation, and Friendſhip may be durable.

2. In reference to Generation, the Antients have not bluſht to handle largely this ſubject, as holding it very conſiderable, for the procreation of Noble ſpirits, and hopeful iſſue, which is no more (though to a more Nobler end) then Prudent Country men at this day uſe in choice of times for the procreation of Domeſtick Animals, and might reaſon in this Predominate ſenſe, in Rational Creatures, we might poſſibly find ſuch Heroick Spirits and Famous Worthys for Valour and Learning in the World, as paſt Ages have produced, whoſe worths inſtead of Equalizing, we diſcomfortably mention in our ſtories, finding no footſteps in theſe Ages (or very rare) of ſuch productions, probably for

for want of ſuch rational modeſt obſervations, herein requiſite to be obſerved: Our fore Fathers have ſo far inſiſted on this Subject, as to inform of convenient times for the procreation and production of all Qualifications in Nature, as to the Conceivement of a Son or Daughter, whether for Learning, if ſo, for what Science, Art or Learning, ſo for Valour, for all particulars, Emulating Eminency, in all Qualifications; as alſo in the Conſtitution of the body, but ſhould I inlarge on this Subject, poſſible I might offend the queſie Stomacks of ſome, and gain an immodeſt repute with the weak, and wilful to reaſon.

In the Conception of Sons aptate the 5*th.* Houſe the Lord thereof, in Maſculine Signs, the Moon if poſſible in the Aſcendant, or in a Maſculine Sign, aptate alſo the Luminary of the time, that it be in a Maſculine Sign, or in a Maſculine Quarter of Heaven, which is from the 10*th.* to the firſt, its oppoſite part, a Maſculine hour, herein is likewiſe obſervable, which are the

old hours, but be ſure the 5*th*. Houſe and Lord thereof be free from affliction, and well fortified.

For Daughters, what is ſaid of Maſculine, obſerve in the Feminine; obſerve alſo that when the Planets are Oriental they are accounted Maſculine, when Occidental Feminine.

3. In putting your Children to learn any Art or Science, let the Aſcendant be ♊ or ♍, but *Virgo* is beſt, and let the Moon be ſeperate from the Malevolents, and joyn'd or applying to ☿ with a good Aſpect, let ☿ be Oriental and ſtrong as alſo his receiver, or Diſpoſiter, and let the Moon be increaſing in Light and Number, and be ſure that ☿ be not Retrograde nor the Moon ſlow in motion.

4. If you would ſend a Meſſenger, or Embaſſador to any Perſon; in this conſider chiefly the Moon above all other Significators, and cauſe that ſhe be joyned to the Planet ſignifying the perſon to whom the meſſenger is ſent, or at leaſtwiſe that ſhe behold the ſame with a Fortunate

Fortunate Aſpect, a *Trine* or *Sextile*, and if you may, cauſe that Planet to receive the Moon, or the Lord of the Aſcendant, as if you ſend to a King or Prince, let the Moon be joyned to the ☉ or the Lord of the 10*th.* Houſe, and poſite the ☉ or the Lord of the 10*th.* in the 10*th.* or 11*th.* or firſt Houſes, if this may not with convenience be perfomed, poſite them in the 9*th.* or 3*d.* and this will do indifferently well: In ſending meſſages, or Embaſſys to the King, beware the ☽ be not in ♒ or ♓, if you ſend other Noble Perſons, or Eccleſiaſtical perſons, let the Moon behold ♃ with the before mentioned Aſpect, in an Angle, and a good place from the Aſcendant, if your meſſage be to warlike perſons, let the Moon in like manner behold ♂, but let there be no Conjunction angular, not ♂ in any Angle, but in ſuccedent Houſes, if you ſend to Antient men, Uſurers, Husbandmen, or the like, let the Moon in the beforeſaid manner behold ♄, and let ♄ be well poſited in ſuccedent houſes; if you ſend to the Feminine

Sex, let the Moon be conjoyn'd with ♀, if to Phyloſophers, Scollers, Scribes, Merchants, and young perſons from 14. years of Age to 20. let the Moon be joyned to ☿, but take heed that ☿ be not impedited nor afflicted, nor any other Planet to whom the Moon is joyned.

5. Concerning Childrens Nurſing, and weaning, and the buying and putting on New Apparel, theſe do partly belong to this Houſe, but they are briefly handled in the Subject of the firſt Houſe; therefore I ſhall only add this, that in putting on new Apparel, let not the Moon be in a fixed Sign, unleſs it be in Warlike Garments, then a fixed Sign is beſt, in *Aries* let be excepted the 7. degrees, following the firſt 8. the 23. and 24. degrees of that Sign, its not good the ☽ ſhould poſſeſs them, in ♉ except the firſt 6 degrees, and the laſt 3; or let the Moon be in the firſt half of *Libra*, or in the firſt 18 degrees of ♍, or the firſt 19 degrees of ♐, or the firſt 20 degrees of ♓, the firſt 20 degrees of ♉ are tollerable, as being the Houſe of ♀ and exaltati-

exaltation of the Moon; But all Unanimously disapprove of ☊: *Haly* saith its best the Moon be in moveable Signs, and indifferent in common Signs, but by no means that the Moon be in ☌ with the ☉ or in ☍ thereof, nor the ☉ in the Ascendant, nor in opposition thereunto.

Of giving and Receiving Presents, Gifts, or Rewards.

6. IN this Subject are two Actions considerable; First, the giving, Secondly the receiving, for as men are generally affected to receive, so sometimes also they are disposed to give, to be brief, would you Elect a fit time for any one, to receive a reward or gift from another in, aptate the first House and Lord thereof, the Moon and her Dispositer, also the second House and his Lord that the gift may redound to the good, and Utility of the receiver, the Part of Fortune, and his Lord is to be fortifyed for the amplification thereof, in like manner *Iupiter* is to be aptated,

which is the Natural Significator of Subſtance, by this means acquired, that the Utility and benefit thereof, may be conſerv'd, and amplified, and (as it were) paſt into the ſubſtance of the Receiver, and become habitually his.

If you are to Elect a time for him that giveth to honour, beautify, and dignifie his gift, aptate the *5th.* Houſe and Lord thereof, and *Iupiter* and let *Mars* in either receiving or giving, be Cadent from the Aſcendant and Lord thereof, from the Moon and her Diſpoſiter, from the ſecond, from the part of Fortune, part of Subſtance, from the *5th.* Houſe and Lord thereof, and if poſſible let the *5th.* and firſt Houſes be common Signs amongſt which ♐ and ♓ are beſt, ♍ next, and ♊ moſt inferiour, and take heed that ♄ behold not the Aſcendant or his Lord, the ⊕ or the part of Subſtance, without reception, and let the Lord of the Aſcendant be elevated above the Lord of the *7th.* Houſe, which if all theſe cannot be done, aptate the Moon the Lord of the ſecond Houſe, and

Iupiter

Iupiter in reception of gifts, in giving, aptate the Moon the Lord of the *5th.* Houſe, and *Iupiter*, or part of Fortune.

Of Meſſengers.

7. IN ſending meſſengers on buſineſs, for the better ſucceſs, let the Moon apply to the Planet which is Significator of the perſon to whom you ſend, as ſuppoſe the King, let the Moon then apply to the ☉, if a Judge, Lawyer, Divine, or Marchant, to ♃, if to a General or great Commander, to ♂, if to a Lady of quallity to ♀, and ſo of others, take heed that the Moon nor that Planet be Cadent from Angles, but free from the infortunes.

Of Writing.

8. WHen you would write with credit and ſucceſs let the Moon be free from Infortunes, applying to ☿, and *Mercury* ſtrong, not afflicted, nor Retrograde, and alſo ſee that the Aſcendant and

Lord thereof be free from infortunes, and the Malevolent Rayes thereof.

Of the right ordering of Dyet in Feaſts and at all times, for Mirth and Health.

9. THe Appetite as to Meat and Drink cannot conveniently ſcape our notice, or ſeem impertiment to this work, therefore this Chapter ſhall ſignifie how uſeful theſe following conſideratians are, to Princes, Perſons of Quality, Rich men, and all who live high, and do little, in their Feaſts and dayly Dyet, as for the inferiour ſort of perſons whoſe dayly Labour affords them only a means neceſſary ſubſiſtance, they ſtand not ſo much in need of theſe preſcriptions.

Therefore let ſuch who feed high, and Feaſt often; In the firſt place, obſerve the Courſe of the Moon, for if ſhe be in ♉ applying to ♀ you may ſafely eat *Beeff* and *Veal*, it ſhall not ſurfeit nor ſo ſoon offend Nature, ſo likewiſe when the Moon is in ♓, applying

applying to ♃ it ſhall not prejudice to eat Fiſh, freſh and ſalt, even as when the Moon is in ♎ or ♒, Milk and whatſoever is made thereof ſhall not hurt or offend the ſtomack, being eaten then: Note if the ☽ be in *Virgo* unfortunately afflicted by ♂ its hurtful to eat any Sallet raw or otherwiſe, as alſo boyl'd Cabbige and Colworts, but if the Moon ſhall apply to ♂ or the ☉ from the 3*d.* its good to feed on various, and ſeveral Diſhes, it may then be done with leſs hurt, but if the Moon apply to ♄ have a care of eating meat long powdred, and ſalt; when the Moon applys to ♀, its good to eat Fruits of various kinds, the Moon in ♈, or ♌ applying to *Jupiter* good to eat of Ox, Weather, and Creatures libd by Art, edible, as alſo all manner of Goats fleſh, but when the Moon ſhall be in □, ☍ or Conjunction of ♄, its not good to eat ſtale Fleſh, neither when the Moon is in ♋, it is good to eat Wild beaſts taken by hunting, alſo when the Moon is in ♊ and in the Airy Triplicity applying to ☿ it is evil to eat

Wild-fowl of a hot temperament, as alſo when the Moon ſhall be in ☊ applying to ♄ its evil to eat any food of cold conſtitution, ſo when ſhe applys to ♂ bad to eat any manner of food of hot qualification.

10. This Section ſhall briefly ſhew the moſt proper time for that operation in the delivery of the Mother from the Fruit dead within her, or the after Birth, when any poor ſoul falls into that ſad condition, (as very oft it comes to paſs) and without timely, and fortunate help, it may be the death of the mother, its a matter of pitty, Conſcience, and the greateſt concernment, to conſult all lawful means conducing hereunto, amongſt which, this is not the leaſt; therefore chiefly make uſe of ſuch a time for this operation, when the Moon is diminiſhing in Light deſcending in Meridional Latitude or in Meridional declination, and that the Moon be in the Aſcendant, and the Lord of the Aſcendant in Aſpect of ♃ or ♀, and note that Feminine Signs are better then Maſculine, and Signs of right aſſen-

tion,

tion, better then oblique, more plainly if it be to be done by Chyrurgical operation, by medicine, by proper induſtry, or by any other means, Let the Aſcendant be a Feminine Sign, and of right aſſentions, and let the Moon (if poſſible (be diminiſhing in Light, and 6 degrees or more beyond the Cuſp of the 10*th.* Houſe towards the Occident in the deſcending part of Heaven, and let ſome Fortune behold the Moon with a ✶ or △ aſpect or a □ rather then not at all, if ♂, behold the Moon in any aſpect with reception it is good in this operation, and without reception it is not evil, ſo that the Moon be in a Feminines Sign, and the Aſcendant a Feminine Sign of direct aſſentions, and chiefly take care that the Aſcendant be not a Sign of oblique aſſentions nor the Lord of the Aſcendant, nor the Moon in any of them.

11. For the ſending out of Doves, Ducks, or any other Fowl in the Nature of a Decoy, to intice, and decoy others into their ſnares, gins, and the like.

When

When you intend to ſend out Fowles to this end, and to return orderly to their Neſts or aboad, be ſure the Moon apply not to any Planet which quickly comes to combuſtion, and this ſhall ſignifie they ſhall go forth, and timely returne ſafe, but beware the Moon apply not to ☿, becauſe he often ſuffers Combuſtions, and Retrograditions, which will cauſe the Fowl to be in Danger of taking; and impede their ſafe return, its a good obſervation to poſite the Moon in a watry Sign, and applying to ♀, and ♀ in a Sign of right Aſſentions, but its evil if the Moon apply to ♂ for uſually they fly quite away, and return not, if the Moon apply to ♄, they loſe their way, or fail for thirſt, or ſome ſuch inconvenience betides them, many that have been herein expert, have obſerved, that if they ſtay long they moſt uſually return with their prey, when the ☽ comes to, or applys to that place ſhe poſſeſt at their firſt going out, or that day ſhe applyed to that Planet, ſhe beheld when they went forth.

Sixth

Sixth Houſe.

Nullum Humani generis malum abſque remedio permiſit Deus. Campan.

HAving finiſhed the moſt material concluſions of the *5th.* Houſe, now in order the Subject of the Sixth Houſe offers it ſelf to our conſideration, and is converſant about helping and healing all infirmities, by Chyrurgical, or medicinable means, as Cliſters, Vomits, Purges, outward and Topical applications, reſpecting reſtrictives and Aperitives, Gargariſmes, and Cataplaſmes, to buy Captives & hire Servants, to give Orders and Rules of Command to Captives or Servants, to tame Wild Beaſts, to break Horſes, to buy all manner of Beaſts, Domeſtick, both great and ſmall.

1. Note in the firſt place that the Antients have aſſigned the three firſt hours after Sun riſe, or the firſt fourth part of the day to the *Sanguine* conſtitution which then principally predominates: The next three hours to the gubernation of *Choler*, the next fourth

fourth part of the day to *Melancholy*, and the laſt three hours or fourth part of the day to the *Flegmatick* conſtitution, the ſame is to be conſidered of the Night, the *Lunar* month, and the *Quarters* of the Year, beginning with the Spring.

Phyſicians aſſign the firſt ſix hours after midnight to the *Sanguine* conſtitution, which is the reaſon, morning ſleeps are more pleaſing, ſweet and comfortable then others.

The next ſix hours before Noon *Choller* reigns, which vigourouſly acteth the body to motion.

The next ſix hours after Noon *Melancholy* predominates, which appears by a ſignitious, dull, ſtupefactive Humour diſlocating the activity of the Spirits with unaptneſs to motion.

The laſt ſix hours from Sun ſet to midnight the *Phlegmatick* humor predominates, and bears ſway, which aptly madifies the Brain which attracts up Phlegmatick groſs fumes which vapours ſeize the Brain, with a pleaſing ſtupidity provoking reſt and ſleep, *&c.*

2. Touch

2. Touch not any member with *Iron* or Instrument, the Moon existing in the Sign, governing that member, in like manner if the Lord of the Ascendant be there.

3. *Phlebetomy* is best performed in the beginning of a month, and Cupping-glasses, aud Ventosities in the end.

4. Give no purging medicine, the Moon fortified by ♄, not that it is unfortunate, but that it too much fortifies Nature against the medicine.

5. An apt time to prosecute a *Fugitive*, is when the ☽ is debilitated, and afflicted by the Lord of the first, for that imports his Captivity.

6. In ingaging against a general Distemper that invades the whole body, let the Ascendant be ♎ or a Humane Sign if a perticular Disease afflicting some particular part of the body, posite the Sign signifying that member in the first, and the Lord thereof free from impediments not afflicted, and the Planet Governing that part of the body free likewise, and then apply your remedy, which when

when you do for the expulſion of any grief, let the Moon be in the firſt joyn'd to a Fortune, and the Aſcendant ♎ or ♏, none of the infortunes in Angles nor the Moon beſieged by, them nor otherwayes unfortunate, which if this cannot all be, at leaſt place the Moon in a good Aſpect with the Fortunes, and in the Sign governing that member you deſire to cure if the cure can be without *Inciſſion.*

7. In thoſe caſes where any Inſtrument of *Iron* is uſeful, let the Moon increaſe in Light and Number, fortunately aſpected from ♃ or ♀, free from all impediments of ♂, and let the Lord of the firſt, in the firſt or the 10*th.* be joyned to the Lord of the 10*th.* Houſe.

8. *Phlebetomy* forbids *Mars* his preſence in the Aſcendant, and ♊ in the firſt, or the Moon therein, but aptate the Aſcendant, and his Lord, and ſee that ♄ be not therein, the ☽ alſo free from affliction, and in good Aſpect with ♂, ſo that he be not in ♉ or ♋, nor ſeptentrional Aſcending in his Age, and let the Lord

Lord of the Houſe of the Moon, behold him from good places.

9. Beware of the hour of the ☉ ♄ and ♂, in bleeding as alſo that the latter part of ♎ be not Aſcending.

10. In the time of letting blood, put not in the Aſcendant the Sign of the 6. 8. or 12. in the Nativity, nor the Sign in which an infortune was in the Birth, neither let the Moon be in them.

11. In Laxative medicines aptate the Aſcendant and his Lord, and poſite the Moon in the laſt half of ♎, or binginning of ♏, and the Lord of the Houſe of the Moon, and of the Aſcendant free from affliction, provide alſo that the Aſcendant be a Meridional Sign, and that it be not a Ruminating Sign where the Moon is, or the Lord of the Aſcendant.

12. In provoking of Vomit, let the Aſcendant, the Moon, and Lord thereof be in Ruminating Signs which are ♈, ♉ and ♑, let not the Lord of the Aſcendant be going to his exaltation, thus you may ſafely adminiſter your Phyſick.

13. Bathing

13. Bathing requires the Moon be in *Aries* or ♈, joyned to ♃, the ☉, or *Venus*, or in a good aſpect of them.

14. In buying or hiring of Servants, poſite the Moon in ♉, or in the ſecond mediety of ♐, and let the Horoſcope be a Humane Sign and the Lord thereof in a Humane Sign, and beware you have not ♈, ♌, ♏ or ♒ on the *6th.* Houſe, nor the Moon, nor the Lord of the firſt, nor the Lord of the *6th.* in any the foreſaid Signs, for *Aries* indicates a negligent, careleſs ſervant, ♌, a proud prodigal, ſelf conceited fool, and waſtful; *Scorpio*, an angry peeviſh piece, and a lyer; and *Capricorn* ſhewes he ſhall waſt and conſume his Maſters goods.

15. In curing the Eyes, let the Moon be increaſing in light and number, and free from the Aſpects of the infortunes.

16. In buying of ſmall Domeſtick Cattle, let the Aſcendant, and Moon be in a Sign ſignifying that Animal you intend to buy, fortunate, and in reception with the Planet Lord of that Sign

17. In

17. In big Cattel it is good the Moon be in ♉, or the second half of ♐, in ſmaller Cattel let her if poſſible be in ♈ or ♍ or otherwiſe in ♉.

More perticular Elections of Times for Phyſitians and Phyſick.

18. THat Phyſitian who firſt viſits his Patient in the hour of *Saturn*, his Patient ſhall either be long ſick, or long in curing, and will ſuffer much pain and inconvenience in his cure, nor ſhall he be cured until both Phyſitian and Patient almoſt diſpair.

19. He that firſt enters upon a cure in the hour of *Mars*, ſhall find his Patient diſaffected to him, and partly diſdain, or reject his medicines, his perſon ſlighted, and his pains ill rewarded.

20. He that firſt viſits his Patient in the hour of *Venus* or *Iupiter*, ſhall

ſhall have good words of the ſick, be well eſteemed and paid for his pains, though he fail of the cure, yet ſhall he receive no prejudice thereby, I mean in point of Eſtimation.

The verity of theſe few particulars will prompt the ingenious to farther inquiſition: As,

To take notice of the *Criſis* according to which, diverſity of diſtempers appears; as alſo with *Hippocrates* to obſerve the Coſmical riſing of many Stars violently hot, of which Nature are theſe, *Procyon*, *Syrius*, *Pegaſus*, *Equus*, *Capella*, *Hercules*, *Antares*, *Pallitium* and others which are proper cauſes of Epidemical Diſeaſes.

Phlebetomy being of ſuch conſequence to the Body humane: It is of neceſſity that there be a skilful, judicious and *circumſpect* conſideration had, as to the cauſes and ends inducing thereunto: As whether it be proper for the Patient to bleed, for the evacuating of ſome naughty ſuperfluous pecant humours; for otherwiſe *blood* letting is of dange-

rous

dangerous consequence, and op enech away to many inconveniences and infirmities; And note generally, that it is not convenient for a *lean* and *weak* man, and a very *fat* and *gross* man to be let blood; neither for a *Child* under 14. years of age, nor an *old* man above fifty and six: Moreover let not blood when the *Moon* is either in ♊ or *Leo*, for the one hath power of the *Armes*, the other of the *Heart*, to which some late writers (I know not for what reason) have added the latter half of *Libra*, but the other Signs are good for *Phlebetomy*, according to this following method.

For the Complexions let *Blood* the { *Phlegmatick* / *Melancholick* / *Cholerick* / *Sanguine* } the being in { ♈ or ♉ / ♎ or ♏ / ♋ or ♓ / ♌ or ♍ }

For his Age, let blood in his { *Youth* from the change to the first Quarter. / *Middle* Age, from the first Quarter to the Full. / *Elder* Age, from the full to the last Quarter. / *Old* Age, from the last Quarter to the change. }

Times

Times of the Year.

Spring good, *Harvest* indifferent.

Times of the day.

Morning after Sun rising, fasting, afternoon after perfect digestion, the Air temperate, the wind not South.

Not good to let blood.

AT the change of the Moon nor two days before nor after, ☌, ☍ or □ of ♄, ♂, ♅, forbideth the opening of a Vein, four hours before, and 10 hours after, ☌ of the Moon with the *Dragons Head* or *Tail*, and the ☌, ☍ or □ of the Moon to ♄ or ♂ forbids to bleed a day before or after. ☿ Combust not good.

Good to let bleed.

THe Moon in ☌, ✶ or △ or within the Rays of ♅ and ☿, when the Sun shall be in △ or ✶ with ♅ or ☿, when ♅ and ☿ aspect each other with △ or ✶ or be in ☌, so likewise with ♄ and ♂ shall radiate themselves

ſelves by △ or ✶ theſe Aſpects of the Moon to ♄ and ♂ are not hurtful.

Mercury being fortunate and not afflicted, his aſpects are good, hurtful if contrary.

The Moon void of Courſe, forbids not the letting of blood.

Directions after bleeding,

SLeep not preſently, ſtir not violently
Uſe no venery, feed thou warily.

Notwithſtanding, the *Phrenſy*, the *Peſtilence*, the *Squinancy*, the *Pluraſie*, the *Apoplexy*, a continual *Headach*, growing Choler and Blood, a hot burning Feaver, or any other extream pain, in this caſe a man may not tarry a choſen time, but incontinently with all convenient ſpeed haſt to ſeek and uſe his remedy, as if a chdſen time might be reſpected.

Rules

Rules for giving Purges.

The ☽ in ♋ in ✶ or △ with	♄ Purge Melancholly ☉ Purge the Phlegm ☿ Purge Choler ☿ not Combust.	With Electuaries.
The ☽ in ♍ in ✶ or △ with	♄ Purge Melancholly ☉ Purge Phlegm ☿ Purge Choler ☿ not Combust	With Potions.
The ☽ in ♓ in ✶ or △ with	♄ Purge Melancholly ☉ Purge Phlegm ☿ Purge Choler ☿ not Cumbust	With Pills
The ☽ in ♊ or ♒ in ✶ or △ with	♄ Purge Melancholly ☉ Purge Phlegm ☿ Purge Choler ☿ not Combust.	With any kind of Medicine.

These are common Rules for Purging, but indeed I never could much approve of the Moon being in ♒ or ♓ especially when she is in △ or ✶ of ♄.

Prepare

♋ Prepare Humours	The Moon in	♊ Gemini, Libra ♎ or Aquary ♒
♋ Vomit		♋ Aries, Taurus ♉ or Capri. ♑
♋ Purge by Neezing		♋ Cancer, Leo ♌ or Virgo. ♍
♋ Take Glysters		♋ Aries Libra or ♎ Scorpio, ♏
♋ Take Gargarisms		♋ Cancer or ♋ Aries, ♈
♋ Stop Rheums and Flux		♋ Taurus, Virgo ♉ or Capric. ♑
♋ Bath for Cold Diseases		♋ Aries, Leo, or ♌ Sagitarius. ♐
♋ Bath for Hot diseases		♋ Cancer, Scorpio, or ♓ Pisces ♓

In Bathing, this is the Rule, be sure the moon be in Signs contrary to the Nature of the Disease.

The governing powers in our bodies are, 1 *Natural*, 2 *Vital*, 3 *Animal*.

The Natural comprehend.

The { Attractive, Retentive, Digestive, Expulsive } Faculties

1. The *Natural* power is seated in the Liver, by which are gendred the

Humors, blood, Choller, Melancholly, and Phlegm is governed by ♃ ☽ and ♀ in the use of hot and moist things.

The *Attractive* power is Governed by the ☉, strengthned by the moon passing through ♈ and ♐.

The *Retentive* Faculty is cold and dry, governed by ♄, strengthned by the moon passing through ♉, ♍, and ♑, especially in the sanguine.

The *Digestive* and Concoctive consists in heat and moisture, governed by ♃ assisted by the moon passing through ♈ ♒ and ♊.

The *Expulsive* Faculty being cold and moist, is adjuvated by the moon existing in ♋ ♏ and ♓ especially in the Chollerick.

2. The *Vital* power is governd by the ☉ having its proper seat in the heart; is best cherished when the ☉ is in good aspects, or within the benevolent Rays of ♃ and ♀ it is most cherished by things of hot and dry, and hot and moist qualification.

3. The *Animal* Faculty being seated in the brain, is divided into

The

The { Intellective, Discursive, Sensitive } Powers.

The *Intellective* and *Discursive* are governed by ☿, the *Sensitive* by the moon, and are all strengthened by the Benevolent Raies of ♃ and ♀.

The ☽ passing through ruminating Signs as ♈ ♉ ♌ ♍ it is good (unless necessity compel) to abstain from Physick; For by Experience we find they excite vomiting, the ☽ ascending in her Epicycle, the Humors then arising, causeth an aptitude to vomit; the same if the Lord of the House of the moon or of the Ascendant be above the Earth when you give Physick.

Of sweating; Natural sweat opens the Pores, dissolves gross and thick humors, cleanseth the blood, comforts the spirits, helps cold, consumes raw humors, qualifieth and quencheth raging Feavers, helps numness and the Dropsie.

Artificial sweat cleanseth Scabs and Itch, amends dulness in hearing eases the Stone, dissolves congeal-

congealed and cold humors and melancholly blood.

The beſt Signes to ſweat in are, when the Moon is in ♈ ♌ and ♐, two or three daies after the Change and at the Full moon.

Note, *Sweating* is better in the Evening then morning, for when the body hath nouriſhment within, the ſpirits ſhall not ſo eaſily be drawn forth to the extream parts.

Note farther, that Lean and Dry or Feeble perſons muſt ſweat little, but Fat folks may ſweat well.

The Eies are beſt cured of a Pin, Web, Pearl, or Blow, the moon being in ♋, ♊, ♒, ♓, ♐ or ♎.

Thus he who ignorantly, or wilfully neglects the Magnetick Cure of Diſeaſes, by ſympathy and tranſplantation, and theſe Aſtrological Principles; my cenſure of him is in the words of *Hippocrates*, Optimus medentium, *cujuſmodi medicus eſt qui ignorat Aſtronomiam & Aſtrologiam, Nemo debet ſe comittere, manibus ejus, quia non eſt perfectus medicus.* No man ought to commit himſelf to ſuch a Phyſitians hands, be-

because he is insufficient in Art, and not safe to be trusted.

Nam rusticus ad hæc non est Electus Non communem tantum omnium Hominum naturam medico cognoscendam, sed uniuscujusq; propriam.

Which cannot be without Astrologie.

Homicidas, medicos Astrologiæ ignaros Avicem.

Elections having the Signification of, and appertaining to the 7th. House.

THis 7th. *House hath variety and multiplicity of Significations, therefore I shall take Liberty to insist more copiously herein, choosing rather, to serve the common Utillity, then Brevity: Under this head we absolve all particulars concerning Matrimony, Quarrels, Law-suits, and mutual Contentions, Waging War, and making peace with Enemies, the ruine and destruction of Castles, Camps, and Warlike*

like places of Defence, the making and procuring of Warlike Instruments, and Engins, of Partnerships, and participations, and all things and actions between two persons, Inquisition concerning Theives, and Fugitives, to cause the Thief to confess the Truth, to buy and purchase Arms and Warlike Ammunition, concerning Dice and all manner of Play for Gain, the finding an apt and fit time for the casting out and allaying of Evil Spirits from out of persons, Places or Houses, the Discovery of vain Visions, Dreams and Phantasms, and the discovery of secret Plots, and Combinations, of any Parties, either against our selves or others, cum multis Aliis.

1. IN the first place, for happy marriage, aptate the Ascendant the moon and their Lords with their Dispositers, and let the Ascendant be a fixed sign, as ♉, or ♌; (avoiding ♏) and the moon in either of them in *Trine* or *Sextil*, aspect with the ☉.

2. In the Marrige of *Virgins*, let not the ☽ be in ♌ or ♑, but in the marri-

marriage of *Widdows*, to be so posited doth well.

3. The *7th.* House and his Lord, ♀ and the Planet from which the moon seperated, are the Significators of the Woman, the Lord of the *10th.* signifies what shall be hereafter between them, the *4th.* and his Lord, the conclusion of both or either of their successes.

4. If a Fortune possess the *10th.* House in the hour of marriage, it signifies the Woman shall be with child (if capable) the first night she companies with her Husband, if she were before corrupted, consider this Election.

5. In *Contracting* marriage for Fortune and Gain, aprate the Ascendant, the moon their Lords and Dispositers, and posite in the Ascendant a common Sign, and the ☽ likewise in a common Sign except ♊, in like manner the Lord of the house of the ☽ let him be in ♌, the Significators all free (if possible) in good places, Fortunate and in reception, for reception signifies the Benefit and Gain of their society, but if you cannot

obſerve all theſe, aptate the Firſt, 2*d*. 4*th*. 10*th*. and 11*th*. Houſes, and their Lords, let the part of Fortune be fortunated by ♃ or ♀, and let the Significators be free from the conſort and Aſpects of the Malevolents.

6. In the *Invaſion* of Enemies, Debilitate the Lords of the 7*th*. and 8*th*. Houſes, and Fortifie the Lords of the firſt and ſecond.

7. In Hunting, Debilitate the Lord of the 7*th*. and let the Moon be infortunated, by the Lord of the firſt, or the 8*th*. and not otherwiſe.

8. In *Love Affairs*, Fortfie ♀ and the moon.

9. Its prejudice to him that Fights a Duel, if the Lord of the firſt ſhall be an infortune, Retrograde, or Combuſt; in like manner judge of the Lord of the 7*th*. for the Adverſary, being ſo affected, he that begins ſhall obtain the Victory.

10. In the hour of going forth to Fight, beware the Lord of the firſt do not apply to the Lord of the 7*th*.

11. Forbear to Beſiege or Aſſault

ſault that *City*, *Fortreſs* or *Caſtle*, whoſe Lord of the Aſcendant is the Lord of the Annual Revolution that Year, therefore in Elections be Prudent.

12. In a Queſtion ariſing of two Armies, ſuppoſe the one Eaſt, and the other Weſt, the Planets their Significators, are ſeriouſly to be conſidered for which of theſe is the moſt Potent, ſhall obtain the Victory; therefore aptate and Poſite the Heavens for ſignification, on that part you affect, and undertake for.

13. In chooſing and ſelecting a fit time to fight, provide that the Lords of the firſt and ſecond, be ſtronger then the Lords of the *7th.* and *8th.* for the ſtronger ſhall obtain the Victory.

14. Many of the Antients are of Opinion that it is good to aptate the part of Fortune in the Eaſt part of the Circle, in the beginning of Battel, for if it be in the Weſt, the Invaders ſhall be repulſed, and the Invaded will ſtoutly defend themſelves.

15. In Wars, know that the for-

titude of the ſuperior Planets, is greater then the Inferiour.

16. If you would make peace and ſettle Concord amongſt Enemies, chooſe a time when there is good Aſpects between the Lords of the Aſcendant and *7th.* houſes.

17. Beware the moon be not Infortunate in the beginning of battel, but rather free from all Afflictions and Impediments, and the Lord of the Aſcendant ſo likewiſe, if the moon be infortunate, he loſeth which firſt began the Quarrel.

18. For him that intends an invaſion for the Weſt, let the Lord of the Aſcendant and the moon be Oriental, if to the ſouth, let them be placed in the Northern Angle.

19. In the ſiege of a *City*, *Town* or *Caſtle*, aſſault the Eaſt part, when ♂ is in the Oriental part of Heaven, from the *10th.* Degree of ♉ to the *10th.* of ♌, and from the *10th.* of ♏ to the *10th.* of ♐, but aſſault the Weſt part, ♂ being in the Occident from the *10th.* degree of ♒ to the *10th.* of ♉.

20. Begin no fight nor Battel the moon

moon being Combuſt of the Sun, *i. e.* in her Change.

21. *Sol* ♄ and ☌ ♂, in the Aſcendant, promiſe to him that firſt begins the Battail Victory, ſafty, and a happy return.

22. Let no man approch to fight, the Sun being joyned to the Lord of the Aſcendant, and for your Friend, be ſure you Elect no ſuch hour.

23. *Saturn* in the Eaſt (although his Diſpoſiter be well diſpos'd) forbids to ingage in Battail, for he ſhall be precipitated by the Wiles of the Enemies Horſe, but if *Saturns* Diſpoſiter ſhall be Malignantly diſpos'd, the Commander ſhall be wounded, or worſe.

24. *Mars* with *Cauda Draconis* in the Aſcendant or with his Diſpoſiter, ill diſpoſed, Predicts the incepror of the Quarrel to be Mortally Wounded, but he being Dignified his Wounds ſhall not be unto Death.

25. Infortunes in the 8*th*. in the Hour of Battail makes many Cowards.

26. The ☉ in the 8*th*. Houſe, or with

with the Lord of the 8*th.* forbids Battel.

27. Infortunes in the 10*th.* forbids any approach to Battel.

28. *Mars* and ♄ in the Aſcendant, afflicts both parties with prejudice, if not Death.

29. At the time of the Hoaſt going forth to fight, provide that the Lords of the 7*th.* and 8*th.* be in the firſt or ſecond, and the Lords of the firſt and ſecond well placed or dignified, and Debillitate the Significators of the Adverſaries, and let the Aſcendant be a Sign relating to ſome of the Superiour Planets, and for the Houſes of *Mars*, *Scorpio* is better then *Aries*, make *Mars* moſt ſtrong and Fortunate, and let *Iupiter* be with him, or Friendly behold him, in or from the firſt or ſecond, 10*th.* or 11*th.* houſes, and Debillitate ♀ if ſhe be Lady of the 7*th.* and ☿ likewiſe for the recruits of the Adverſe Party, becauſe ♊ will then be in the 8*th.* and poſite ♀ and ☿ in the Aſcendant or ſecond Retrograde, Combuſt, or Cadent if poſſible, and in no good Aſpect of the 6*th.* or 8*th.* houſes.

30. When

30. When you would Fortunate your Friend, and unfortunate his Adversary, let the Lord of the Ascendant, at leastwise of the second, be for him, whom thou wouldest help.

13. In the beginning of Battel, see that ♂ be not in the Ascendant, unless he be Lord thereof, but let him behold the Ascendant with a Favourable Aspect.

32. At your entring, be sure that you posite not the Lord of the first or second, in the *7th.* or *8th.* Houses.

33. And Note, that if the Nativity of the principal Commander may be known, (as I have before observed) it is a safe way to Dignifie the Lord of the Radical Ascendant, and that he be Aspected or joyned with good Stars, and for certain that Officer or Captain in any Fight, hath the best success, whose Fate it is to come neerest this position.

34. The first twelve hours succeeding the Conjunction of the Sun and Moon, are evil for him that begins

gins a battel, but from those 12. hours to 72. hours, are good for the beginner.

35. If ☊ be in the Ascendant in the hour of Battel, Fortifie the ☉, and if the time of the year will bear it, posite the ☉ in the Ascendant, and Debilitate ♄ by Combustion, Retrogation, or posite him in ☊, ♋, or ♈, and aptate ♂ for the Victors part, and see the Enemy hath not ♂ in the *7th.* or *8th.* Houses.

36. At the setting up a Princes Standard, hanging out a Flag, the Ensigne of Battel, or receiving the Colours as Ensigne, Standerd-bearer, or the like; you may know the succes by observing the position of the Heavens at that time, for which if you Elect a time, Fortifie the *10th.* House and his Lord, posite the Moon in ♏ with ♂ if posible, or in a good aspect of him, as also aspecting ♃ or ♀, and *Mars* free from all Impediments, and if the moon may not conveniently be in ♏, posite her in ♈ free from affliction, and impediments, and the neerer the change the better, ♏ is most adjuatious.

37. And

37. And farther Note, that if the Standard, or Colours be given by the King to any perſon, it is beſt that ☿ be placed in the 10*th.* Houſe and the ☉ and Moon there if it may be.

38. In receiving the Colour or command from a Free City or Common-wealth, that the receaver may undergoe the ſame with ſucceſs and honour, let the moon be in one of the houſes of ♃, Fortunate and Free from afflictions, not in *Cancer*, In like manner Fortunate *Iupiter*, and let neither ♃ nor the moon be in any the Houſes of the Infortunes; unleſs he hath a mind to be taken Priſoner and his Colours.

39. To Advance your Honour in the Conqueſt of him againſt whom you ſtrive poſite the ☽ in the Houſes of ♂, free from Infortunes, or in ♌ beholding the ☉ with a good Aſpect, and let the part of Fortune and his Lord be in the Aſcendant.

40. To chooſe a Fortunate time for the Beſieging of any place, let the moon be diminiſhed in Light, with Meridional Latitude, joyn'd to Fortunate

tunate Stars, or in some Amiable manner beholding them, and *Mars* in *Trine* with the Moon out of a Feminine Signe, and the Ascendant a sign of right Ascention, and Fortunes in, or beholding the Ascendant, ♄ beholding the Moon with a *Trine* is very good, but be sure to shun the Malignant Aspects of ♄ and the moon, and *Saturn* not Cadent, for then he intimates delatory proceedings, and prolixity of time in the Siege, to the great detriment of the Besiegers; This hath been experienced oft, and is supposed to be verified in the Siege of *Troy* by the *Greeks*: Therefore I propound these Rules for the benefit of all Honourable Fortunate and Ingenious Commanders.

Of chooſing a Fit Time to Eject Evil Spirits from perſons and places, and the Diſſipation of all Phantaſmatical Deceptious Fooleries.

41, TO Eject or expel Phantaſmes, deluſive Viſions, and Repreſentations, any hurtful or nocible ſpirit, from any poſſeſſed perſon or place, or any Demoniacal terrible appearance infeſting any place, diſturbing the Inhabitants, and vexing any particular perſon, any perſon coming to an Artiſt to Elect him a fit and apt time for theſe purpoſes, aptare the Aſcendant and his Lord, and beware that *Cancer*, *Leo*, *Scorpio*, nor *Aquary* be in the Aſcendant nor the Moon in any of thoſe Signs, let the Aſcendant be any other Sign which you conceive moſt proper for your buſineſs, being not afflicted, and the Lord thereof Free from infortunes, and the Moon well placed and joyned to, or aſpected

aſpected by a Fortune, free from all Impediments, but in the deſtruction and ruinating any Idols, or Idolatrous places, it ſufficeth, that you Debilitate, and Unfortunate *Venus*.

42. When a man would buy Seed to Sow, that ſhould proſper well, and yield good increaſe (which is the deſire of all) be it Grain for the Field of any ſort, or Seeds for the Gardens of any kind, and would Elect a fit and convenient time to this purpoſe, aptate the Aſcendant and his Lord, and the moon in the firſt quarter, increaſing in motion if poſſible, and in Signs of oblique Aſcentions, and in one of the Maſculine quarters of Heaven, which are from the 10*th.* Houſe, or Meridian to the Aſcendant, and from the 4*th.* Houſe, or *Imum Cœli* to the 7*th.* and the Lord of the Aſcendant in one of theſe quarters, and the 10*th.* Houſe and Lord thereof be free from all impediments of the Malevolents, it is a good Poſition if the moon be joyned too, or well aſpected by ☿, and be Oriental, free from impediments, and

ſwift

ſwift in motion: Theſe things are neceſſary to be all obſerved, but if your occaſion will not give you leiſure to obſerve them all, at leaſtwiſe be ſure you aptate and Fortifie the moon.

43. When any one would Elect a time for Play at Dice, or any other Game for Lucre ſake and deſire of Gain, which I ſuppoſe is the end every man propoſeth to himſelf, according to the minds of the Ancients, let the Aſcendant be a moveable Sign, becauſe fixed Signes are not ſo proper nor profitable, common Signs are between both, *i.e.* neither much profitable, nor much prejudicial, as if the Aſcendant be a common ſigne, and the Lord thereof of good qualification, it ſignifies good, but if of evil Signification it ſignifies evil; its very behoveful that the Lord of the Aſcendant be of good Signification and well diſpoſed, and the Lord of the *7th.* Debilitated, weak and impedited, and if poſſible let the Lord of the *8th.* Houſe be in the ſecond, or in the firſt houſe, receiv'd by the Lord of the ſecond, or firſt Houſes, but let not the Lord of the

the 8*th*. diſpoſe of the Lord of the 2*d*. eſpecially when you begin to play, & let the moon be ſeperating her ſelf from one Fortune, and joyning her ſelf to another Fortune, and above the Earth Fortunate and ſtrong, and let a ſtrong Courage with hopeful expectation poſſeſs the heart and Fancy of him, that thus would win, and his breaſt alwaies towards the moon, for if ſhe be unfortunate uſually its contrary to him, who hath his breaſt contrary; whoſoever he be that deſires to win, let him ſit with his Face and breſt towards the moon, if you cannot make all theſe obſervations, (as ſeldome it falls out you can altogether) however let the Aſcendant be a moveable Sign, when you begin to play, and the moon in his breſt that plaies, and if no more may be, yet let the moon be in the Face and breſt of him that plaies, and it ſhall avail.

To know the ſecrets and whiſpering of any party.

44 IF you ſee certain perſons ſeperate themſelves from the company, and whiſper together, and

and you ſuſpect ſome evil meaning of them towards you, or deſire to know their intents and ſecrets, poſite a Scheme of Heaven, and conſider the firſt. the *7th.* and their Lords, becauſe the firſt and his Lord, and the Planet from whom the ☽ ſeperated are the Significators of him that firſt began to move this ſecreſy, and the *7th.* Houſe Lord thereof: and the Planet to whom the ☽ applies, are Significators of him to whom he firſt began to ſpeak, and if many be in company, he that ſtands with his Face towards the Meridian ſhall be underſtood to be the firſt beginner, and he that holds his Face towards the Eaſt or North, may be conſidered to be the ſecond perſon conſulting, the *10th.* Houſe and his Lord have ſignification of him or them that diſcourſe amongſt themſelves and of the ſecret matter diſcourſed, if there ſhall be litigious contenrion, or War amongſt them, the *10th.* and Lord thereof ſhall ſignifie the Victory, of the buſineſs in hand, for he ſhall be victor whom the Lord of the *10th.* beſt aſpects, the *4th.* houſe and

and his Lord, and the Diſpoſiter of the ☽, ſhall ſignify the end of the buſineſs, but the moons Diſpoſiter ſhall be of more effectual ſignification, than the Lord of the *4th.* Houſe.

Farthermore Aſpect the Lord of the *10th.* and ſee how he is qualified, and relateth to the ſignificators, namely, the Lord of the firſt or *7th.* for if he behold the Lord of the firſt with a more favourable Aſpect then the Lord of the *7th.* he which begins ſhall obtain and have the better, if to the Lord of the *7th.* then he which oppoſeth ſhall prevail.

Farther obſerve if the Lord of the firſt be a Planet ſignifying truth and reallity, if he be, then he that begins ſhall proceed Legally in truth without fallacy, but if he be of a deceptious quality, there will be lying and falſehood in the buſineſs, in like manner may be ſaid of the Lord of the *7th.* alſo if the Lord of the *10th.* be a Planet ſignifying verity, he to whom this is moſt Favourable, ſhall uſe Truth and juſt dealing in his Actings, but if falſe, then he uſeth Fraud, and Deceipt; in like manner if the

Lord

Lord of the 4*th*, or the Planet joyned to the Moon, have true and real signification, then shall the end be without fallacy, fraud or deception, but if otherwise, the end will be answerable; and thus are you to consider in reference to the end of any thing.

To enquire after a Theif and Fugitive.

45. WHen any one would follow, or find out a Thief or Fugitive, any sordid vile person, or a false servant or the like, it behoveth that the Moon be impedited and Afflicted, in the very degree with the sun, or within 16. minutes, but not in ♈ or ♌, or in the last half of ♎, nor the first half of ♏, nor within 12. degrees of the ☊ or ☋ of the Dragon before, or 7. degrees behind; but if you cannot thus posite her, let her be posited in the Ascendant, in *Conjunction*, *Opposition*, or *Quartile* Aspect of the Sun, or in △ or ✶, without reception, and afflicted from the Planet beholding her, or let it be three daies before the Lunar Eclipse, or one day after it, and

and let the Sun be Free from all vitiating Impediments of the malevolents, and let ſome one of the Fortunes (if poſſible) be in the 10*th.* Houſe or within 5. Degrees of the Cuſp of the 10*th.* before, or 3. degrees after, and of this be ſure, that the more you impedite and afflict the moon, by ſo much the more is the Theif, or Fugitive afflicted.

Elections of Time proper for the Significations of the eighth Houſe.

1. IN acquiring Inheritances, let the 8*th.* Houſe be well fortified.

2. The Portion and Dowry of a Wife ſhall be eaſily acquired if you chooſe an apt hour for Contraction, or matrimony, that is that there be benevolent Stars in the 8*th.* houſe.

3. For acquiring the ſubſtance of your Adverſaries, and Enemies, poſite the Lord of the 8*th.* in the firſt or

or second, or at least infortunated by the Lord of the first or second.

4. Any one being desirous to ordain or make his last Will and Testament, or so to settle his Estate that it may continue to his mind, and would elect a convenient and apt time to this purpose: First let the Moon be slow in motion, and increasing in Light, for this signifies the Act or Deed shall continue and stand firm, without change or alteration, its very convenient that the Moon and the Lord of the Ascendant, or either of them behold *Saturn* with an amiable Aspect, or joyn'd to him, for this shall signifie the perfect Complement of the thing without change, but shall abide perfect, and continue, while the Testator or Donor lives, and also after his Death.

Zael is of Opinion that it signifies a prolongation of the Testators life, if the Moon be joyn'd or behold *Jupiter* or *Venus* (as is before said of *Saturn*,) the Ascendant of time a fixed Sign, and the Moon likewise fixed,

this intimates duration, as moveable Signs intimates mutability; its much to be heeded that the moon be not Aſpected by, or joyned to any Planet under the Suns Raies called Combuſtion, or joyned to *Mars* nor aſpecting him by *Oppoſition* or Quartile Aſpect, nor *Mars* in the Aſcendant, nor beholding it with any Aſpect of Enmity, nor the Lord thereof, all theſe ſignify a change of the Act, the ſhortneſs of the Teſtators life, and the non-accompliſhment of the Teſtators Will, and finally confuſion of the Eſtate, and quarrels and contentions amongſt thoſe that ſurvive.

Elections of and conceening the Significations of the 9th. Houſe.

1. IN Journies, fixed Signs are to be avoided, and moveable Signs choſen.

2. You ought not to Elect a time for

for a Prince to take a Journey in, the the Lord of the Ascendant being in the 8*th*. House, nor in his exaltation, *viz.* the Lord of the 8*th*.

3. In Embassies, Messages, and all maritime affairs, the moon is principally to be elected.

4. *Mars* disturbeth and impediteth Land-Journeys, and *Saturn* Sea-Voyages and affairs; therefore the presence of either of them in the *9th* house is not to be wished.

5. In the beginning of a Journey, see an Infortune be not in the *9th*. and in your return beware the like in the second.

6. Being to undertake a Journey, beware the Moon be not in *Via Combusta*, because then the Traveller will be afflicted with Sickness, or other Impediments answerable.

7. In electing of time referring to *Discipline* and the *Mathematicks* chiefly aptate *Mercury*, in things relating to Religion the ☉ the Moon the Ascendant and their Lords are to be fortified, and one of the houses of *Jupiter* upon the Cusp of the *9th*.

House, and the Moon irradiating the third house.

8. In sending and transmitting Embassies to Kings and Princes, see the Moon be not in ♒ or ♓, but rather Aspecting the Sun or Lord of the Tenth with Favourable Aspects.

9. Would you send a Child to School, and desire him to Learn well, and to delight in his Learning, elect the Horoscope to be *Virgo* or *Gemini*, *Mercury* Fortunate and strong, the Moon not afflicted by the Malevolents, but free from Combustion, and increasing in Light and Number.

10. In Journies by Land, aptate the Ascendant to be an Earthly Sign, in Voyages by VVater, the Ascendant to be an Aquatique Signe, the Moon in the 11*th*. House going towards the 10*th*. and not under the Earth, if this may not be done, posite her in the 9*th*. or third houses, free from the infortunes, and in like manner see that the Lord of the Ascendant the ☽ and their Dispositers be not afflicted.

11. In

11. In Journeys in which you expect Gain and Profit, aptate and Fortifie the Lord of the hour, at your going out.

12. In general, for Electing times for Journeys, observe that you aptate the Ascendant and his Lord for your person, the second and his Lord for the goods, and conveniencies you carry with you, the *7th.* House for the place to which you go, the *8th.* and his Lord for the benefit and good expected by your Journey, the *10th.* and his Lord, for the accidents which shall hap in the way, the *4th.* and Lord thereof, for the end of the Journey.

13. Aptate the Moon with the Planet signifying the thing for which you make your Journey, as if you apply to the Prince or a Great Person let the Moon be joyned to the Sun, or Lord of the Tenth, or in good Aspect with either of them, let her not be in *Aquary*, nor in the *4th.* nor *7th.* House, nor in *Pisces*, because the twelfth from *Aries* wherein the Sun is exalted.

14. If the Lord of the *7th.* be

with the firſt, and the Moon joyned to a Retrograde Planet, the Traveller meeteth the thing or the Perſon in the way, for which, or to whom he goeth.

15. In Electing a time for any one to begin a Journey in, forbear and ſhun the Moon exiſting and being in the ſecond, or third Face of *Libra*.

16. In all Journyes, beware the Moon be not with the Infortunes, or their Aſpects.

17. For Speed and Celerity in Journeys and quick return, let the Sun be in Oppoſition to ſome Benevolent Stars, for if he be in oppoſition to any Malevolent Stars, the ſignification is *Impediments*, *Delaies*, and a ſlow *Return*.

18. In like manner as to a ſpeedy return, ſee the moon be not in the firſt, ſecond, or fourth Houſe, any of which pronounce delay, and a tedious ſtay in the place to which you goe.

19. In Sea voyages be ſure you poſite not the moon in *Scorpio*.

20. An-

20. Antiquity hath not been wanting to inform us, that Elections conduce to the great Utillity of those who Learn and Practice Musick, it being a laudable Humane action, (according to that true *Maxime*, *Negotia Humana Astris indigent*) which properly relateth both to the *9th.* and *10th.* Houses, but may more fitly be comprehended under the *9th.* because the *9th.* house hath signification of Ecclesiastick Songs and Divine Hymns (which ought to be preferred,) and are used in the Divine Worship of God in Temples and Churches, and Religious Exercises, this is the first acceptation of Musick, and properly belongs to this place, the other hath relation to the tenth house, which comprehends all Lay-Musick, and Songs that are used for Mirth amongst Lay-people, as if you would Elect a convenient and fit time to Teach any one in song or Musick, begin when a Rational and Humane sign is in the Ascendant or Tenth House which signs are ♊, ♍, ♎, and ♒, in singing shun the Mute signes

are ♋.♍, and ♓, For Prick Song and Divine Muſick, aptate principally ☿, for ſecular ſong or Muſick, chiefly aptate ♀, and ☿ in the ſecond place, but in choice of Muſical Inſtruments, aptate or fortifie both ☿ and ♀, or either of them which you may, and let the Aſcendant be ♎ or ♉, or at leaſt *Piſces*, and in either kind of Muſick let the *Moon* be in ♋, ♉, or ♓ ſeperate from ☿, and going to a *Conjunction* or good aſpect of ♀ if poſſible, it is the better if ♀ or ☿, or both be in any of their Dignities or ☿ beholding ♀ with any Amiable Aſpect, or in *Conjunction*; and would you have your Scholler ſuperlatively excel in ſinging, that no one ſhould exceed, then let him, or her, begin under the Aſcendants beforeſaid and let *Mercury* be direct and joyned to *Venus* Retrograde in Houſe or exaltation, or ſome other the Dignities of either of them, but it is neceſſary to this that the parties Nativity before hand be conſidered, for never any one excells in any thing unleſs there be a Natural aptitude, and fitneſs thereunto, and one ſpecial

cial obſervation is, that the Lord of the Aſcendant be Fortified in the *9th.* or *10th.* Houſes.

The Antients give Rules likewiſe in reference to Muſical Inſtruments, making ſeveral Nice Diſtinctions, which have more in them of curioſity then profit; Therefore its convenient to forbear the farther proſecution.

21. The Merchants Calling principally belongs to this *9th.* Houſe, as chiefly conſiſting in Forraign Negotiations, and the like: In reference to which not only the practice of our Fore-Fathers, of Famous Memory, but alſo dayly Experience convinceth us of this truth, that the good or bad Poſition of the Heavens at the ſetting forth of the Ship, conduceth much to the good or bad ſucceſs in the Voyage, as *Storms Rocks*, *Fires*, *Pirates* and *Croſs winds* are profeſſed Enemies to the Merchants Profit, and meer productions of ill Poſitions, ſo his Endeavours ſhould be moſt converſant in, and about the means by which theſe diſaſters may be prevented, which pre-

vention, the antient Sages reſolve us, conſiſts in two things; Firſt in a Reverend and devout imploration of the Divine Majeſty for a Bleſſing and ſucceſs: Secondly in the due and proper choice and Election of time to that purpoſe, which is done by obſerving the Poſition of the Heavens, and entring your Ship, and ſetting Sayle at ſuch a time when the Heavens, anſwer theſe Rules. Firſt, know therefore it is beſt to begin your Voyage when a watry Sign aſcends the Horizon, in which you are (except *Scorpio*) or the Moon exiſting in a moiſt Signe, in *Conjunction*, or within the *Trine*, or *Sextil* Raies of *Iupiter* or *Venus*, but you ought to debillitate *Saturn* and *Mars*, but if they be ſtrong in any Fortitudes, be ſure that they *Aſpect* not the aſcendant, or the Moon.

Secondly, The Malevonts do prejudice by being in the Aſcendant, or with the Sun or Moon or caſting their *Squares*, or *Oppoſitions* to any of them.

Thirdly, The next Rock of prejudice

prejudice is, when with the Moon, or in the Aſcendant, there is any of theſe Malevolent Stars, of violent, Turbulent Nature, as the *Pleiades*, *Hyades*, *Orion*, *Arcturus*, *Aldebaran*, *Delphinus*, *Argonavis*, *Hercules*, *Canis Major* or *Minor*, *Hœdi*, or *Capella*.

Fourthly, The infortunes may not Aſpect the Aſcendant or Moon, unleſs they be aſſiſted with the benevolent Aſpects of *Iupiter*.

Fifthly, The Malevolents in Angles are to be avoided, but be ſure they præſide not over the Moon or the Aſcendant.

Sixthly, *Mars* is moſt noxtious being poſited in the 10*th*. or 11*th*. Houſes.

Seventhly, You are heedfully to avoid the Moons paſſing, or tranſiting either of the *Nodes*, commonly called the *Head* and *Tail* of the Dragon, and it is good ſhe be in the Dignities of the Fortunes, or in Amiable Aſpect or Conjunction with them, and above the Earth, but if ſhe be under the Earth (as ſometimes it cannot be avoided) then

poſite

poſited her in the third, or fifth Houſes.

8. Laſtly, the Lords and Diſpoſiters of the Moon and Aſcendant, muſt be ſtrong, and Benevolent in Angles, Oriental, and free from being afflicted by the Malevolents, and ſtrengthened by the Radiant Aſpects of the Benevolents, and in their Dignities, not *Peregrine*, *Combuſt*, nor *Cadent*, *weak*, nor in the *abject-houſes* of Heaven, which are the *6th.* *8th.* and *12th.* not with Retrogade Planets, nor Retrogade themſelves.

Thus briefly, yet ſufficient to make every Sea-man and Merchant wiſe and happy.

Elections for several Matters and Things relating to the 10th. *House*

1. THe fortitude of the Sun is much to be considered, in the obtaining of Dignities and Princely preferment.

2. In Princely Dignities, if you Elect a time, the 10*th.* House, the Lord thereof and his Dispositer must be aptated, the Moon and her receiver, let all these be in good Aspect with the Fortunes.

3. In obtaining Courtly Dignitys and preferments; the First House, the Second, their Lords and their dispositers, merrit your choice, and if you Elect for a Counsellor, Secretary, or Clark, aptate *Mercury* with the aforesaid, if possible posite *Iupiter* in the first joyn'd to the Lord of the 10*th.* or in a good Aspect of him, or in a Square of reception.

4. If you Elect for Dignity, let not Infortunes be in Angles, nor the

the Moon Combuſt, or otherwiſe impedited, nor with *Cauda Draconis*.

5. For a time for a man to reconcile himſelf to his Superiour at difference with him, of what condition ſoever he be, afflict the Aſcendant and impedite the Lord thereof, and in like manner deal by the Moon, and the Planet from whom ſhe ſeparated, and that ſhe decreaſe in Light and Number, and make the *7th.* Houſe and Lord thereof Fortunate and ſtrong; and in like manner the Planet to whom the Moon is joyn'd and let the Lord of the *4th.* Houſe be well poſited in a good Houſe from the Aſcendant, and free from the Malevolents.

6. In undertaking, beginning, or returning to any Art or Calling, aptate the firſt Houſe, the *10th.* and their Lords, the Moon alſo and the Planet, Significator of the Myſtery, Trade, or Science, and fortifie them. As for matterial Affairs and Arms, *Mars* for Learning, *Mercury* for Muſick, *Venus* for the ſtudy and practice of Law and Divinity, *Jupiter* for

for Honour, the Sun, for Tillage and Husbandry *Saturn*, and the like.

7. oft-times it haps that he that hath been the means of anothers preferment, may have a desire to remove the party again from the same, either upon the account of ingratitude, as walking unworthy of his former favour which is an Epidemical Disease in these daies, or upon the account of benefit and advantage to the party promoting him to higher Dignities, if it be upon the account of ill will, and disfavour, Debilitate the ☽ let her be unfortunate, weak, or Combust,* and afflicted with any other the infortunes, and decreasing in Light and Number, and posited in the *6th.* or *12th*, Houses, in a fixed Sign, and either the exaltation or Dignities of *Jupiter*, *Venus*, the Sun, or *Mercury*, they likewise weak and unfortunate, and let the Ascendant and his Lord be fortunate, and well fortified; if the intention be to remove him in love to greater Honour, profit and Dignity, let the Moon be in *Virgo*, *Sagitary*

Sagitary, or *Piſces*, or at leaſt in *Gemini*, which is inferiour to the former, let the Lord of the Aſcendant be increaſing in Light and Number, and the Aſcendant a Northern Sign, and let the Moon be fortunated in the Houſe or Dignities of any fortune, that fortune being fortified and ſtrong, well aſpecting the Lord of the 10*th.* Houſe, if the Preferment be of Layical and Temporal Signification, but aſpecting the Lord of the 9*th.* if the Honour be Eccleſiaſtick and Spiritual, neither is this poſition contrary to that elſewhere affirmed, that the Moon is Significatrix of the buſineſs or matter in action, becauſe here is underſtood the Aſcendant free from impediments and ſafe, the Lord thereof ſtrong and fortunately fortified, and for this, the Lord of the Aſcendant ſhall be the Significator, ſo far as the ſignification pertains to the Aſcendant and Lord thereof, but the Moon ſhall be Significatrix of the thing, and buſineſs for which you Elect your time, and hath her proper Signification different

rent, and ſeperate from the Lord of the Aſcendant, and ſo underſtand in all like caſes.

8. If any one deſires inſtruction, ſo as to be taught in Phyloſophy and morral Sciences, and would have a convenient time to begin his ſtudies, let him chooſe for his Aſcendant *Geminy*, *Virgo*, *Libra*, or the firſt half of *Sagitary*, or *Aquary*, free from infortunes and the Moon in any of thoſe Signs, the Lord of the 10*th.* in the 10*th.* or of the Nature or Friendſhip of the Lord of the Aſcendant, and let the Moon be joyn'd to *Mercury* by body, or by *Sextile* or *Trine*, and let *Mercury* be ſafe, and free from impediments, Fortunate and ſtrong, and if poſſible that *Mercury* behold the *Lord* of the Aſcendant with ſome amiable Aſpect, which will be very good, as alſo if the Moon be in her Apogeon, or applying thereunto, not declining, the 9*th.* Houſe and *Lord* thereof is to be fortified in like manner if poſſible, *&c.*

9. Would any one be expert in armes and would chooſe and Elect a fit

fit and convenient time to begin, that thereby he might the better profit, and mannage the ſame with honour, ſafety and credit, let him chooſe for his Aſcendant *Aries*, *Leo*, or *Sagitary*, and *Mars* Fortunate and ſtrong, and the Moon fortified, and in *Taurus* if poſſible, for ſhe is beſt there, unleſs ſhe be otherwiſe fortified, but beware ſhe be not in *Scorpio* nor *Capricorn*, and chiefly in Learning Military affairs, poſite alſo the Lord of the Aſcendant in his exaltation or other Dignities, and be careful that neither he, nor the Moon be Cadent from any angle, eſpecially from the Aſcendant, if theſe cannot be in your time, yet be ſure at the leaſt to poſite the Moon and the Lord of the Aſcendant, or either of them in the 10*th*. Houſe, or applying thereunto.

10. If any one deſire to be Inſtructed in the art of Swiming, that he might proceed with eaſe, and ſafety, and be excellent therein, and to the ſame end would conſult a good time to begin, make choice of *Cancer*, *Scorpio* or *Piſces*, for the *Aſcendant*,

dant,& let the *Lord* of the *Aſcendant* be either in the *Angle* of the 10*th*. or applying thereunto, not diſtant therefrom, more then 15. Degrees, and ſtrong and Fortunate, and the Moon ſtrong and in ſome of her Dignities, amongſt which *Cancer* is chief, *Taurus* next, the other inferiour, and aſcending in Septentrional Signs and neer her *Auge* or *Apogeum*.

11. If an *Artiſt* be deſired in a general way to make Elections of Time, according to the variety of mens Callings, and Practiſes; *As* firſt in reference to Forging, Smiths craft or the like, what ever *Aſcendant* you take, be ſure you aptate the 10*th*. Houſe and *Lord* thereof, and the Moon likewiſe, and the Planet that properly ſignifies the work or buſineſs that any one intends to begin, ſee that he be Fortunate and ſtrong; as for inſtance, if it be a buſineſs of ſtrong and tedious labour, dull and heavy in the diſpatch as the Culture of the Earth, ſinking of Wells, or Fountains, Coal-Pits, or Quaries for ſtone, or Mines, or any thing about

about theſe, as Gins for to Evacuate water, Water-mills or the like, aptate *Saturn* principally, and if it be a buſineſs that may admit of much ſerious conſideration and judgment, and much buſineſs *pro* and *con* may be about it as to *Arbitration* and the like, then aptate *Iupiter*; and if your buſineſs be any thing of Smiths-work, Fire, Butchery, or Cruelty, aptate *Mars*; if it be any thing converſant about Money or Goldſmiths work or the like, then aptate the Sun, and if it be about matter of Ornament eſpecially of or concerning Women, aptate *Venus*, but let *Mercury* in all theſe conſiderations be joyned with the ſignificant Planet either by body or aſpect and Fortunate and ſtrong, becauſe he hath participation in all things wherein Ingenuity is requiſite, and if the work be in reference, to *Draughts*, to *Pictures*, Imagery, the forming of Stamps for Coyn, Mathematical Inſtruments, or any thing wherein the ſubtilty of Wit is required, in theſe aptate *Mercury*, that he be ſtrong and Fortunate, and

if

(if possible) joyned to the Moon, or friendly aspecting her, and both well disposed, and if the matter be in reference to Navigation or Maritine affairs, aptate the Moon, and let her be increasing in Light and Number not descending from her Auge, and in ever particular determination, let the Moon be joyned to, or aspect the Planet with an aspect of Amity, that signifies the work or business you intend to begin, and would have good come thereof, or else see she be in the House signifying the thing you intend, in some dignities or well aspecting the same; and lastly take this general Rule that you take your Ascendant answerable to the Nature of your business as being most proper and convenient to the thing or work you intend to begin, as in Terrene things, that participate of the signification of the Earth, choose Terrene and Earthly Signs; in watry significations choose Aquatick Signs; in fiery, fiery Signs, in Æthereal and Airy, choose Airy Signs; and the more neerer you come to a perfect Election, or the more you fall

short

ſhort of it, anſwerable will be your ſucceſs in the Degrees of good or bad.

Elections concerning the Signification of the eleventh Houſe.

1. IN making *Pacts*, *Covenants*, concluding *Peace*, and entring into *Amity* for durance, the following Poſition of Heaven is beſt, *i.e.* that the Moon be in the 11*th.* with the Lord of the 11*th.* Houſe and (if poſſible) let the Lord of the firſt be there likewiſe, and all joyned to *Venus*, or *Venus* joyn'd to the Moon, or the Lord of the 11*th.* or in an Aſpect of amity, or *Venus* in *Taurus*, *Piſces*, or *Libra*, receiing ſome of them, exiſting ſtrong, and the Moon received by *Iupiter*, or poſite the Moon ſtrong and fortunate in ſome of the dignities of *Venus*, neer unto this was the Poſitions of the Heavens, when the *French* and *Scots* concluded their National durable

durable League, the effects of which (to her ſorrow) *England* hath often felt.

2. In entring Covenants, Contracts, or Leagues of Friendſhip where gain is to be expected, poſite the Moon in the *Aſcendant*, or in a Sign of the ſame Triplicity, Fortunate and ſtrong, in ſome of the eſſential Dignities of the Planet that receiveth her, and the Part of Fortune there likewiſe.

3. With confidence expect the accompliſhment of that thing you deſire by, or through friendſhip; if theſe Poſitions of the Heavens are, namely, the Moon and her Diſpoſiter, the Lords of the Second and 11*th.* and their Diſpoſiters, beholding or aſpecting the *Aſcendant* or Lord thereof, and the Moon or either of them in any good aſpect with reception; Theſe being, the thing will be facile and eaſy in the obtaining thereof.

Treating

Treating of thoſe things wherein we have hope and confidence to gain Fame and good report.

4. THis Subject ſeems rather to be comprehended under the 10*th*. Houſe becauſe it conſults of Honour, Credit, and Fame, which are the conſequents of a foregoing hope, but for ſeveral conſiderations it ſeems more conveniently comprehended under this head.

A good Name and Fame is gotten by honeſt ingenious ſtudy which that you may accompliſh with conveniency; Let your *Aſcendant* be *Sagitary*, or *Piſces*, or at leaſt *Cancer*, but *Cancer* is not ſo proper as the other two, you muſt be careful alſo to aptate *Iupiter* as much as may be, as alſo the 11*th*. Houſe, and the Lord thereof, and if you can poſite *Iupiter* in the 11*th*. Houſe, it will much advantage your deſire, and advance your deſign; if you cannot poſite

posite *Iove* in the 11*th.* indeavour to place him in the first House, and if you can do neither of these, at leastwise cause that ♃ behold either the first or 11*th.* House with some friendly aspect, and be sure that *Iupiter* be fortunate and strong and free from impediments, and if you can possible posite the Lord of the first House in the 11*th.* or the Lord of the 11*th.* in the first, this is very efficatious and proper, its good the Sun be in the 10*th.* House if it may be, or in the first, free from impediments, so that he impediate not *Iove*, neither the Lord of the first nor 11*th.* Houses, let the Moon also aspect the Sun with a friendly Aspect, as *Trine*, or *Sextile*, at least with a *Quartile* Aspect with reception, and the Moon free from all impediments, and fortunate and strong, and let the Moon separate from *Iupiter*, or the Lord of the first or 11*th.* House, when she applys to the Sun: This, much Dignifies your indeavours, and causeth that your laud and fame shall be far spread and divulged abroad, to your great benefit, and you shall be

praiſed of the beſt and generality of people, to your great good and benefit, and the more of theſe Significators you can aptate, and thus fortify, it is the better; But however its neceſſary that the Luminaries aſpect each other, or the Lord of the firſt or 11*th.* Houſes with a *Sextile* or *Trine* aſpect at leaſt in a *Quartile* with reception; but if they behold each other, its the better, and doth the more fortunate your deſigns.

5. If any one ſhould deſire the love and friendſhip of any perſon, upon the principles of honeſt real affection and not upon the account of any uncivility, and ſhould deſire to conſult a fit time for his application to ſuch perſons, whoſe friendſhip and favour he deſires; It matters not much what the Aſcendant be, but what ſuits beſt with the conveniency of the time, ſo that other things conſiderable be heeded, as firſt poſite the Moon in the 11*th.* Houſe, and if you can, there alſo place the Lord of the Aſcendant, it is the better, and if poſſible, and both joyn'd too, or aſpecting *Venus*, but

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at leaſtwiſe let *Venus* aſpect the Moon, or the Lord of the *11th.* Houſe, which if time cannot allow of this, do what you can that the Moon, or the Lord of the Aſcendant, be joyned with the Lord of the *10th.* or behold him with a *Trine*, or *Sextile* aſpect or with reception, or aſpect *Venus*, or that the Lord of the Aſcendant behold either of them, from *Taurus*, *Libra*, or *Piſces*, and be free fortunate and ſtrong, and well diſpoſed, and if none of theſe can agree with the time, cauſe that *Venus* be received by the Moon in *Taurus*, or *Cancer*, and the Moon in reception with *Jupiter*, or the Lord of the ſecond Houſe, but furthermore if none of theſe can be, poſite the Moon in *Taurus*, or in the firſt half of *Libra*, or *Piſces*, in ſome of the Dignities of *Venus*, free, Fortunate, and ſtrong.

6. If any one deſire the friendſhip of another upon the account of gain and that he may benefit his Fortune thereby by the means of ſuch love and friendſhip, then poſite the Moon in the firſt Houſe, or at

leaſt in the Triplicity of the firſt, free from impediments, Fortunate and ſtrong, and the Part of Fortune received from the Lord of the Houſe, or the Lord of the exaltation of that Sign, in which the Moon is.

7. If any party deſire the Love, Friendſhip and Familiarity of another, that thereby he might gain an Inheritance; or acquire thereby Houſe, Land, Goods or the like, poſite the Moon in the *8th.* Houſe in reception with Part of Fortune.

8. And if it be upon the account of gaining ſmall Cattel, let the Moon be in the *6th.* Houſe, in reception with the Part of Fortune.

9. And if it be with deſire of obtaining any great Cattel or Beaſts of conſiderable price and value, poſite the Moon in the *12th.* Houſe, in reception with Part of Fortune likewiſe, and ſo underſtand of every Houſe, according to the ſubſtantial and proper ſignification thereof, and always let the Moon have reception with Part of Fortune, or the Lord thereof.

10. If none of theſe particulars

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can with conveniency (in reference to your urging time) be observed, consider another method, that is, if any one would desire of another that he would be Liberal unto him, and confer gifts by way of Donation upon him, take your Ascendant what Sign you will that is not afflicted, so it be a fixed Sign, at leastwise a common Sign, and let the Lord of the Ascendant be therein or in his Triplicity, aspecting the Ascendant with a favourable Aspect, *viz. Trine* or *Sextile*, and take great heed that the Moon be not joyned, or afflicted by any the Malevolent Planets, nor any other way impedited, and it is necessary that she behold the Lord of the House in which she is, because if she aspect not him, it hinders the effecting, and accomplishment of your business; let the Moon be increasing in Number, and Light, in such beginnings, and joyned too, or aspecting Fortunes, the Lord of the Ascendant also fortunate and strong, and free form impediments, if it be a Fortune to whom the Moon is joyned direct and increasing in

Number it is better by far for your buſineſs, for it ſignifies the proſperity and good ſucceſs of your undertakings, and have a ſpecial care to *Mercury* that he be not impedited and afflicted, for if he be, it ſignifies obſtruction, and oft-times the loſs of your buſineſs, but if there be reception between the Planet that afflicts, and *Mercury*, it is the better, and prevents the abſolute fruſtration of your buſineſs, ſo that it may be accompliſhed and brought to an end, with Petition, importunity, hard labour, and much difficulty, yet hardly durable and laſting, always have a care that you poſite the Signification which is the Moon joyn'd, or aſpected to the Planet Significator of the thing queſited, as the Sun in all ſplendid Acts, and the buſineſs of great perſons, *Mars* in the matters of War, and Souldiers; *Jupiter* in matters of Counſel, Law, and Eccleſiaſtical affairs and perſons, and ſo underſtand of all other Significators.

Laſtly, If you would Elect a time for any one to enter into Amity and Friendſhip

Friendſhip with another, poſite the Moon free from Malignants, and eſpecially from their Quadrats, and Oppoſitions, and let her be joyned in friendly aſpect with the Planet ſignifying the thing, perſon or buſineſs, which you intend, as is above ſaid, as *Venus* in the Acts, Relations and ſignifications of Women; *Mercury*, in Writings, Scribes, and the like; and ſo underſtand of all other Significators, and if the Lord of the 11*th.* Houſe behold the Moon or her Diſpoſiter with a laudable aſpect it is the better.

For the obtaining of any thing Material promiſed to you, or otherwiſe; by Petition.

WHen any perſon deſires to obtain a benefit from another, whether by promiſe, or by Petition, and would conſult a fit, apt, and opertune time to that purpoſe, that he might with the more facility, and certainty obtain his de-

desire, take what Ascendant you can, free from affliction, and fortifie the same, and the Lord thereof, the Moon also, and Lord of the House in which she is, aptate also the second House and his Lord, the *11th.* House and Lord thereof, and let the Lord of the Ascendant behold the moon or some of the forenamed Significators, with a laudable and friendly aspect, or receive them, or some one of them, and let the Lord of the House signifying the thing desired, receive the Lord of the *7th.* House, and the moon, or at leastwise one of them; as for Example, should you make your request to a *Brother*, then its proper the Lord of the third House should receive the Lord of the first, or the moon, if to a *Father*, then the Lord of the *4th.* ought to receive the Lord of the first, or the moon; if to a *Son*, let the Lord of the *5th.* House receive the Lord of the first, or the moon; if to a *Servant* or inferiour person, let the Lord of the *6th.* receive the Lord of the Ascendant, the moon or either of them, if to

a *Wife*

a *Wife*, a Husband or Associate, let the *Lord* of the *7th.* House receive the *Lord* of the first, the moon, or either of them, if you would Petition a *Bishop*, or Ecclesiastical person let the Lord of the *9th.* receive the Lord of the first, the moon or either of them, if to the King, then let the Lord of the *10th.* receive the Lord of the Ascendant, the moon, or either of them; if your expectation be from a Friend, then let the Lord of the *11th.* House receive the Lord of the first, the moon, or either of them; Farther, if you Petition, or seek to any person signified by *Saturn*, as *Antient* men, *Iews*, or persons of mean condition or the like, let the Cusp of the *11th.* House be in *Capricorn*, *Aquary*, or *Libra*, or at leastwise in some of the Dignities of *Saturn.*

If you Petition or seek to a *Scribe*, a *Merchant*, or young person Signified by *Mercury*, let the Lord of the *11th.* House be in some of the Dignities of *Mercury*, omitting the Dignities of face, which is the weakest of all Dignities, *Atabarus* an antient.

Author

Author adviſeth that *Mercury* be joyned to *Jupiter* or *Venus*, and applying to the Lord of the Aſcendant, in all Petitions or requeſts to any perſon, and this is taken as a general fortitude, as alſo if poſſible aptate the proper Significator of the thing, which you would obtain, or things which you Petition for; the firſt Houſe always ſignifies the party petitioning, and the *7th.* Houſe the party Petitioned, therefore let the Aſcendant be free from any affliction of the Malevolents, and the *7th.* Houſe free from their malignant Aſpects, and if you cannot do this, nor obſerve the former directions in Electing your time, your buſineſs then ſhall be deſtroyed, your expectation fruſtrated and brought to nothing, and that after it ſeems probable to be effected.

Now if your requeſt ſhall be for money to beg or borrow, or to receive it upon due or the like, then aptate or fortifie the Lord of the Aſcendant, and his Lord, with the aforeſaid Significators, and if it may be with conveniency, let the Lord of the Aſcendant behold the Lord of

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the second; at least let there be no Hostile aspect between them nor afflicted by the Malevolents; and lastly, let the Lord of the 11*th*. House, and the Dispositer of the Part of Fortune, both or either of them if possible, behold the second House with any friendly aspect.

Haly adviseth, if it be to Women that you Petition, or seek, or in the way of Love, or in reference to Marriage, or the like; have the same consideration to the 7*th*. House and his Lord, as you had to the second and so of all others; Thus conclude the Significations of the 11*th* House.

Of

Of thoſe perticular Significations, that refer to the 12th. *Houſe.*

1. THe firſt Obſervation we ſhall make, ſhall be in reference to the reconciliation of Enemies; Therefore when you would reconcile perſons that are at diſcord and enmity, aptate and fortifie the Aſcendant and his Lord, Debilitate the *7th.* Houſe and Lord thereof, let the Lord of the Aſcendant have ſome amiable aſpect to ſome Fortune, if poſſible, and Debilitate the Lord of the *12th.* Houſe, cauſing him to be Cadent, and if the *12th.* Houſe be unfortunate it is the better, and fortifie *Mercury.*

2. In Expelling malignant Spirits or any Diabolical Poſſeſſion, aptate the Aſcendant, Lord thereof, and the Moon, let not the Aſcendant be *Cancer*, *Leo*, or *Aquary*, nor the Moon in any of them, but in what Sign,

Sign elſe you poſite the Moon in, let her be ſtrong, free, and Fortunate.

3. For Fiſhing, if you Elect a time good and convenient for that purpoſe, let the Aſcendant be a common Sign, fortifie and aptate the Lord thereof, or let the Sign be of the watry Triplicity, the moon and the *Lord* of the *7th.* unfortunate, and their Diſpoſiters afflicted by *Saturn* or *Mars.*

If you would Elect a time for Dice-play that you may win, let not a fixed Sign be in the Aſcendant but let the Lord of the firſt be ſtrong and well fortified, the Lord of the *7th.* Houſe weak and afflicted, and poſite the Lord of the *8th.* Houſe in the ſecond or firſt Houſes, or received in ſome Dignities, or aſpect with the Lords of the firſt or ſecond, but let not the Lord of the *7th.* or *8th.* receive the Lord of the ſecond, and always ſee the Moon, ſeperate from one Fortune and apply to another Fortune, and its beſt the Moon be above the Earth Fortune and ſtrong, and let him that will win always have her in his minde. 5. In

5. In Hunting aptare the Moon, but chiefly the Lord of the hour, and let the Moon be Cadent from the Aſcendant, and not behold it.

6. When any perſon would wager on a Race to be run by any Creature, either Rational or Irrational, and deſiring to win, and conquer the other party, and to that end would chooſe and Elect a fit and proſperous hour to bring his ends to paſs, to this purpoſe aptare the Aſcendant and Lord thereof, the Moon alſo, and Lord of the Houſe in which ſhe is, and the Planet to which ſhe joyns her ſelf by aſpect; In like manner fortifie the Part of Fortune, and Diſpoſiter thereof, and its neceſſary that the Lord of the firſt and the Moon, or one of them behold the Part of Fortune, and after you have aptated theſe, put the Lord of the hour in the Aſcendant, at that inſtant the *Beaſt*, or *Party* that is to run firſt ſets his foot out of doors, upon the firſt remove towards the Race.

7. In the next place as to the Number

Number of them that Run, from *one* to *twelve*, if a number run together, to know which shall from the first to the twelfth, first come to the mark or end of the Race; observe this method, *viz.* If you posite the Lord of the hour in the first House (as is aforesaid) then the first shall come first to the end of the Race if the Lord of the hour be posited in the 10*th.* House, the second shall win, if in the 11*th.* House, the third, if in the 7*th.* the 4*th.* if in the 5*th.* House the 5*th.* shall first attain the end of the Race, if in the 9*th.* the 6*th.* if in the third the 7*th.* if in the second the 8*th.* if in the 8*th.* House the Lord of the hour be posited the 9*th.* shall win, if in the 6*th.* the 10*th.* if the Lord of the hour be in the 12*th.* or Fourth Houses, that Beast or man shall come last to the end of the Race, or Equivolent to the last.

8. But if in Election of time you cannot aptate and fortifie all Significators according to these Rules, aptate the Lord of the hour, the Lord of the Ascendant, and the Moon

Moon, and if your Time will not permit you to do this, be ſure to aptate the Lord of the hour, by poſiting him in the firſt, and aptate the moon likewiſe: *Alkindus* is of opinion, that the moon is beſt aptated in *Sagitary*, or the firſt half of *Libra*, and you muſt take great heed that the Lord of the Aſcendant, or Lord of the hour, or the moon, be not in any of their falls, for then it is to be feared that the Horſe, his Rider, or both, will fall and ſuſtain prejudice.

9. When any perſon would Elect a time to buy a good Horſe, or other ſerviceable Beaſt, or to back him and tame him, firſt aptate the Aſcendant and his Lord, and the moon, and it is good that ſhe be joyned to a Fortune that is direct, Oriental, and aſcending in the Circle of his Ange, but if not all this, at leaſt let the Fortune be direct, and be careful, that the ☽ nor that Fortune be not joyned to any infortune, either by body or aſpect, for that poſſeſſeth the Beaſt with timidity and fears, if this evil poſition ſhould be at the buying of

of the Beaſt, it threatens loſs, and a bad market, if it ſhall be at the Backing or taming of him, the iſſue will not anſwer your intention, but that the Beaſt will be abuſed, and by ſo much the worſe is the Signification if any impediment ſhall be in the 12*th.* Houſe, but take notice of this neceſſary Obſervation, if the Horſe you buy be already Backt, or the Beaſt already tamed, then let the Aſcendant at the purchaſe thereof be a Common Sign, and the Moon in *Taurus* or *Leo*, and let her be joyned to a Planet direct, which is Septentrional aſcending, or at leaſt Meridional aſcending, theſe ſhall ſignifie that the Horſe or Beaſt ſhall augment, and increaſe both in body and price, but if the Planet to whom the ☽ is joyned, or aſpected, be Retrogade, this ſignifies that the Beaſt ſhall augment ſomewhat in price, but not much, but ſhall be diminiſhed in body, and if the Planet ſhall be direct, and deſending, or either Septentrional or Meridional, this ſignifies that the Beaſt ſhall be increaſed in body, but diminiſhed in price

price and value; In like manner if it ſhall be Meridional and deſcending, the Beaſt ſhall be diminiſhed both in body and price, and ſo much the more as it ſhall be the more Meridional: This concerns Tame Beaſts that are broke for the Maſters uſe; the next conſideration refers to untamed Beaſts that are wild, for theſe aptate your Aſcendant a Common Sign, and let the Moon be in a moveable Sign, joyned too, or aſpecting any of the Fortunes, conſidering the conditions as to aſſention and deſcention, to Direction and Retrogradation, as is aforeſaid.

10. This general Conſideration offereth it ſelf worth our Noting; That is, would any one buy a *Horſe*, *Ox*, or any other Animal with intent to gain and profit thereby, the Moon exiſting from the beginning of *Cancer*, to the end of *Sagitary*, he ſhall not gain, but loſe thereby, for he ſhall buy dear and ſell cheap, but if he buy the Moon exiſting from the beginning of *Capricorn* to the end of *Gemini*, he will experience the contrary, for he will buy cheap and

ſelf

ſell deer, and it is the Opinion of good Authors, that this Rule holds not only in Beaſts and Cattel, but in all things that any one can buy or ſell whatſoever, always, not pretermitting or forgetting that Fortunes meliorate, and augment the good, and diminiſh the evil of a thing, and contrary the infortunes, alwaies augment the evil, and diminiſh the good, every one both good and bad, according to his Nature, and according to the Virtue and Power they have to help, to hurt, to augment, or diminiſh.

11. The next conſideration is to ſhew how to Elect a fit and convenient time and hour, wherein the King, or any perſon may with the more facility, take or Debilitate his Enemy, and this is beſt done when the 12*th*. Houſe is unfortunated, and weak, and the Lord thereof unfortunated alſo, and this affliction to the 12*th*. Houſe and Lord thereof, ſhall be the better if it be cauſed by the Lord of the Aſcendant, but if this may not be, chooſe a time to perſecute a Thief, or Enemy, when the

the ☽ is afflicted by the Sun, and the Sun strong and free from affliction, and if the Moon be afflicted from any other, and not from the Sun it is as well: It is the Judgement of *Atabarus*, that when a Prince would take and surprise an Enemy of less force then himself, let him state the Moon in ☌, or ☍, or in *via Combusta* or with the ☊ or ☋ of the Dragon, or in the Ascendant because the Ascendant is inimiced by reason of *Opposition*, or let the Moon be aspected by the Infortunes, or before her Eclipse three daies, and let the Sun be safe and free from the Malevolency of Infortunes, and a Fortune, or Fortunes, aspect or possess the mid-heaven, this is a certain Rule, that the more the Moon is infortunated, and afflicted, the more and the greater prejudice, befalleth the Enemy, by reason the Moon hath popular signification, and is Significatrix of vulgar, inferiour Relations, and Servants: Thus have we finished with Brevity as premised according to the Judgement of the best Authors and our own experience, the *Election* of the Twelve Houses;

Houſes ; For which, *Laudatus, & Benedictus, ſit Deus, in ſæcula ſeculorum.*

Here followeth the Signification of the Hours of the Planets, very uſeful in their proper Significations

THe Signification of the Planetary Hours, we have taken from the Indicials of Abablez *the Son of* Zaed, *and from* Albumazar, *his Book of Natural things, confirmed by the Judgement of* Haly *and others, which here we thought to affix leaſt our work might ſeem Lame, and defitient in any of thoſe Rules, and Grounds, which the Wiſe Antient Sages have dictated to us.*

After theſe Planetary Hours, we have alſo in like manner ſubjoyned, Elections *of the Moon, according to her Man-*

Mansions, because a great part of the Arabians, *use and opperate by them, and are accounted acceptable Radixes for business, by the* Indians, *as appears in the Books of* Dorotheus *and others, but observe, we esteem not these Elections of Planetary Hours, nor the Mansions of the Moon of so great Virtue, free and Efficacy, as the Elections before handled, which are taken from the present true Position of the Planets, and their accidents, yet these in their Notions may be useful to us, and those Significations they have, ought not to be despised.*

Of the Hours of the Sun.

THe Hour of the Sun is Infortunate in every thing, unless in Addresses to the King, or Governour, and not always good in this neither, for all Accesses, and Addresses about business, are to be shun'd at, and neer the Suns setting; This hour of the Sun is not good to

put on new Garments, becauſe, the ſickneſs of the party uſually, or ſome uncomfortable accident cauſeth them to laſt to long; Not good to bleed, or breath a Vein; Nor good to Depoſite in any mans hands money, or any part of your Subſtance, by way of Partnerſhip or Trade, not good to begin any Building, nor to buy any Beaſts; not good to accompany Naturally with any Women, yet in this hour good to apply our ſelves to Wiſdom, and Learning, and to receive inſtruction, good to buy, and make proviſion of Arms, to Ride and Hunt, let any one, eſpecially, ill Husbands being from home, not enter their Houſes in this Hour for fear of diſquietneſs; This Hour is good to receive Dignity and Honour to apply to the *Prince* or to manage, affairs with great perſons, as alſo to take ſecurity from any perſon, on the behalf of money, or any goods or ſubſtance, by which profit and gain is expected, and if you give any ſume or goods to any one in this hour, uſually the party to whom it is given dyes, before he receives it; If

any

any one be taken with a Diſeaſe or Diſtemper in the ſame, it uſually converts to a ſtrong Fevour, and oft-times falls into ſounding Fits, which greatly afflicts the ſpirits and cauſeth great Detriment.

Of the Hours of Venus.

IN the Hour of *Venus* it is good to take Horſe, to begin a Journey, but not to enter a Ship to begin a Voyage, in the hour of *Venus*, and when ſhe Rules, its very good and the fiteſt time for all Jocoſity and mirth for Play, for Womens company, for Marriage and Contracts with Women, good to go from home, but if a broad not good to enter your houſe in this hour, good to take medicines, but not good to let blood, nor to uſe Cupping-glaſſes, or Scarrification, not good to plant Trees nor to ſow any Seed, not good to give Correction to any Servant, Male or Female, nor to begin to make a New Garment

Garment, nor sleep in that hour if you can avoid it; Its good to undertake or begin a Journey, upon Womens occations or in reference to such ends, this hour is good to act in all things that relate too, or concern Women, boldness and confidence is good to be exercised in that hour, as also *Concumbere Cum Muliere licite*, he which receiveth money on debt, or gift, or otherwise in that hour, usually dispendeth it on Women, or foolishly in vitious Delights, and Idle Company, a Disease invading at that time, its to be feared, hath its Original from some Malevolent humour afflicting, caused by the Illicite, and too frequent Company of Women or the like.

Of the Hour of Mercury.

IN the hour of *Mercury*, break any Beast for the Saddle, good to write Letters to send Messengers, and Messages, to buy, sell, and deal in Merchandize,

chandize, to lend, and to receive what is due, to take Phyſick, to Graft and Plant, to make Addreſſes to Princes, not good to Contract Matrimony, to buy either Land or goods, or to re-enter your houſe being out, not to buy or hire Servants, nor to change or remove from one houſe to another, neither to take any one out of Priſon, for he may quickly return thither again, good to begin any Building, to dig Wells, and to ſink Mines and the like, good to begin a Journey, the party ſhall receive gain and profit thereby, ſet Children to School to writing and in this hour let them begin to be Diſciplined in every Science, to put a Childe Prentice to a Merchant, to act in Merchandize, mutually to give, to play, or receive is good, he which in this hour borrows any ſum, ſhall well perform the payment thereof, and he which lendeth, or giveth ſhall be well content, and they ſhall mutually be ſatisfied each in other.

Of the Hour of the Moon.

IN the Hour of the Moon not good to begin any Building, or lay Foundations, nor provide any Medicine to take, nor make New Cloaths, nor buy Cattel especially small Cattel, as Sheep or Swine, or the like; Good to fell Timber, to cut and prune Hedges, to buy Fruits, or Fruit-trees, to dig Wells, Pits, and Quarries, to Ride and Back Horses, good to Complement and proffer respect to the Feminine Sex, put Children to School to Read and Write, prosecute and pursue an Enemy, good to depart and leave your own Country, but not good to re-enter it again, its good to begin a Journey in this hour upon the death of any Friend or Kindred for he shall accomplish good thereby, but if the Moon be in the Terrene Triplicity its contrary, he which lends money in this hour, shall have great labour, cost, and pain to reco-

recover it again, and after he deſpaires of the recovery, it ſhall be Recovered, but not the whole ſum.

The Significations of the Hour of Saturn.

IN this hour take no Medicine, neither make or put on any New Cloaths, neither cut your Hair, or endeavour any Ornament about the Head, not good to enter into a Ship to begin a Voyage, good to go out of your own houſe, if it be no farther but that you return the ſame day, enquire after Enemies, Thieves and Fugitives, buy Arms, but purchaſe neither Man nor Maid-ſervants for they will be Lazy, Naſty, ſullen, ſelf-will'd and dogged, conſult with good Company, write Letters, good to mount ſome Beaſts, as Aſſes or Mules, but not Horſes, or Mares, for uſually the Beaſt flings the Rider, or is ſlow or uncomfortable in the Journey, or grows lame by

by ſome miſchance, not good to contend with Arms againſt an Enemy, or to begin to purſue any Murderer, neither act in any Arbitration, or where peace is to be made, in that hour open no Vein, nor uſe any Cupping-glaſſes, good to buy Leaſes or to take Leaſes, and to buy Grain or any ſort of Food, or Grain for Seed, not good to begin a long Journey, for the Travellor ſuſtains great peril and danger, or impriſonment, and ſuffers many anxieties, and findes much Tardity and delay, and he that in this hour begins a Voyage to Sea ſhall be toſt with Waves, croſt with contrary winds, which will caſt him upon contrary ſhores, it is good to let Leaſes, to open the Earth by digging, and to Plow, he which borrows, or receives the Subſtance of anothers in his hand this hour, will be in danger of loſing it, and perchance dye, or loſe his life, within a ſhort time after, and he which takes a Diſeaſe in this hour, it will long abide him, and become a Chronical diſtemper, and at laſt probably dye under it.

Of the Hour of Jupiter.

IN this Hour give Honour to Princes, to Eccleſiaſtical perſons. and contract Matrimony, uſe no Rigor towards Servants, neither Male nor Female, provide Riding Apparrel, and put them on in this hour, take no unpleaſant potion, good to depart out of houſe, or Countrey, buy no Armes, beware of fire, and all igneal operations, not good to digg Wells or Pits, but very good to ſow all kinds of Seeds, and to plant all manner of Plants, very good to begin any Building, good to Court the favour of Princes, not good to buy Beaſts, but good to buy Birds, and Fowl, you may not ſafely and proſperouſly enter your Ship not good to let blood, or to ſcarrifie, he which beginneth a Journey may expect good ſucceſs, gain and profit, with comfort and benefit from ſome perſons, or parts that he expected not, good to apply to the Judges, and

principal

principal Magiſtrates, he which lends or borrows ſhall have good ſucceſs herein, and whoſoever falls into any Diſeaſe or Infirmity ſhall quickly be cured and helped.

Of the Hour of Mars.

THe Hour of *Mars* is to be avoided and hath Ill Signification in the beginning of every Action, as alſo not good in the proſecution, unleſs it be to them to whom *Mars* is Benevolent in their Nativities, yet to theſe alſo is fear of Raſhneſs, and over much haſt, in their Actions begun, or continued in this hour: Therefore its our wiſedom to forbear inception in this hour, where neceſſity doth not compel.

THe true *Planetary* hour rightly known and taken, is of very

great uſe in all *Elections* of times to every Humane Buſineſs, which being omitted in the firſt Impreſſion for brevities ſake, conſidering the uſeful fitneſs thereof in this place, and the requeſts of ſeveral Friends prevailing; I have in this Second Impreſſion added two neceſſary Tables, for their full ſatisfaction.

The *Firſt* manifeſting how the *Planets* Rule ſucceſſively in *Daies* and *Hours*.

The *Second* Table exactly informs you of *each* hour both *Day* and *Night*, according to the true inequality of Natural and Aſtrological proportion of Time.

IN reference to the *firſt* and *ſucceeding* Table take notice, that as there are *ſeven* daies of the *Week*, ſo there are *ſeven Planets*; and to *each* day of the *Week* we appropriate a *ſeveral* Planet, as to *Sunday* ☉, to *Munday* ☽, to *Tueſday* ♂, to *Wedneſday* ☿, to *Thurſday* ♃, to *Friday* ♀, to *Saturday* ♄: The *firſt* hour of every day is aſſigned to that proper Planet Ruling

Ruling the day, beginning evermore at *Sun-Riſe*, as on *Sunday* the *firſt* Hour is aſſigned to the *Sun*, the ſecond to *Venus*, the third hour to *Mercury*, and ſo ſucceſſively through *Day* and *Night*, to twenty four hours; and you ſhall finde by this continual accompt that the Moon comes to Rule the firſt hour on *Munday*, the ſecond *Saturn*, the third *Iupiter*, and the fourth *Mars*; and ſo by conſequence *Mars* comes to Rule the firſt hour on Tueſday, and conſequently every Planet begins his day, as beforeſaid: This Method cauſeth a ſucceſſion of every third Planet, as the Moon which begins Munday is the third from the Sun, and *Mars* which begins Tueſday the third in order from the Moon, and ſo of the reſt, as by the following Table readily appears.

The uſe of the following Table.

SEek the *day* propoſed in the *Top* of the *Table*, and in one of the *two Rowes* under the *ſame* day find the Planetary Hour, againſt which in the *firſt* Row upon the *Left* hand is the *character* of the Planet that governeth that *hour* of the day, under the Title *day Re.* (ſignifying *Regiment* or *Rule* of the *Day-Planets*) and upon the *Right*-hand is the *Planet* that Ruleth that *hour* of the *Night*, under the *Night Regiment*, as upon *Sunday*, *Mercury* Ruleth the *third* hour of the *day*, and *Sol* the ſame *hour* of the *Night*; on *Munday* *Mars* governs the *fourth hour* of the *day*, and *Saturn* the ſame *hour* of the *Night*. The following *Table* will readily and pleaſantly inform you.

Day

The

Day Regim.	☉	☽	♂	☿	♃	♀	♄	Night Regim.
	Sunday	Munday	Tuesday	Wednesday	Thursday	Friday	Saturday	
	Ho.	Ho.	Ho.	Ho.	Ho.	Ho.	Ho.	
☉	1	8	5	12	2	9	6	0	3	10	7	0	4	11	♃
♀	2	9	6	0	3	10	7	0	4	11	1	8	5	12	♂
☿	3	10	7	0	4	11	1	8	5	12	2	9	6	0	☉
☽	4	11	1	8	5	12	2	9	6	0	3	10	7	0	♀
♄	5	12	2	9	6	0	3	10	7	0	4	11	1	8	☿
♃	6	0	3	10	7	0	4	11	1	8	5	12	2	9	☽
♂	7	0	4	11	1	8	5	12	2	9	6	0	3	10	♄

Of the following Table.

SOme of the *Ancient* have allowed an *Equality* of Time both *Summer* and *Winter*, and make the *day* and *night* to conſiſt of *equal* parts, counting *ſixty* minuts to every *hour*, *day* and *night* all the year long: But the *currant* of this Learning Runs another Courſe (*viz.*) according to the *motion* of the *Sun* both *Winter* and *Summer*, and varies the *hours* in *length* and *ſhortneſs*, for all the ſpace of Time from Sun-*Riſe* to Sun-*Set*; Aſtrologers divide into *twelve* equal parts, wherefore the one *half* contains the hours *before* Noon, the other *half* the hours *after* Noon; ſo alſo that ſpace of Time from Sun-*Set*, till Sun-*Riſe* the *next* day after, is *equally* divided into *twelve* parts; wherefore every *twelfth* part contains the ſpace of Time of one *hour Aſtrological*, and we *begin* our time at *Sun-riſe*, with that *Planet* which *governs* the

the day (as before in the preceding Table) acccounting twenty four hours to the next Sun-*rise*, numbring in order *successively* from *Sun-rise* to *Sun-rise* the *next* day; but *dividing* the day into twelve hours (*viz.*) from Sun-rise to Sun-set, and the night into *twelve* parts (*viz.*) from Sun-set to Sun-rise; so that our *Astrological hours* are called *unequal* Hours, as all the year long consisting of *more* or *less* then *sixty* minutes for the space of *one* hour, unless it be the exact daies the Sun enters the *Equinoctial* Points *Aries* and *Libra*, at what time an Astrological hour is just *sixty* minutes.

Here followes the Table *of Astrological, unequal Planetary hours.*

Place

Place of the ☉	The Suns Rising.	A Table to find the planetary Hours before Noon. 1	2	3	4	5	6	Place of the Sun.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H M	S D.
♈ 0	5 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
6	5 4	6 49	7 51	8 54	9 56	10 58	12 0	24
12	35	39	43	48	52	58	0	18
♈ 18	22	28	35	41	47	54	12 0	12
24	10	18	27	35	43	52	0	6
♉ 0	4 57	8	7 18	8 29	9 39	10 5	12 0	♎ 0
6	45	58	0	23	35	48	0	24
12	34	48	3	17	31	46	0	18
♉ 18	4 23	5 39	55	8 12	9 28	10 44	12 0	♎ 12
24	12	30	48	6	24	42	0	6
♊ 0	4 2	5 23	6 42	8	9 2	10 41	0	♏ 0
6	3 55	16	37	7 58	18	39	0	24
12	48	10	32	54	6	38	0	18
♊ 18	3 43	5 6	6 29	7 52	9 14	10 37	0	♐ 12
24	40	3	27	50	13	37	0	6
♊ 30	38	5 16	25	7 49	9 13	10 46	12 0	♑ 0

Place

Place of the ☉		*A* Table to finde the planetary Hours after Noon.												Place of the Sun.	
		7		8		9		10		11		12			
S.	D.	H.	M.	H.	M.	H.	M.	H.	H.	H	M.	H.	M.	S.	D.
♈	0	1	0	2	0	3	0	4	0	5	0	6	0	♍	3
	6		2		4		6		9		11		13		2
	12		4		8		13		17		21		25		1
♈	18	1	6	2	13	3	19	4	25	5	3	6	38	♍	1
	24		8		17		25		33		42		50		
♉	0		11		21		32		42		53	7	3	♍	
	6		13		25		38		50	6	6		15		2
	12		14		29		43		57		12		6		1
♉	18	1	16	2	32	3	49	5	5	6	21	7	37	♎	1
	24		18		36		54		12		30		48		
♊	0		20		39		59		18		38		5	♎	
	6	1	21	2	43	4	3	5	23	6	44	8	5		
	12		22		44		6		28		50		12		
♊	18		23		46		5		31		54		17	♏	
	24		23		47		10		33		57		20		
♊	30	1	24	2	47	4	11	5	35	6	58	8	22	♏	

Pla

Place of the ☉	The Suns Rising.	A Table to find the planetary Hours before Noon.						Place of the Sun.
		1	2	3	4	5	6	
S. D.	H. M	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S D.
♑ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
6	13	11	9	7	4	2	0	24
12	25	23	17	13	8	4	0	18
♑ 18	6 38	7 30	8 25	9 9	10 3	10 6	12 0	12
24	50	42	33	25	17	8	0	6
♒ 0	7 37	7 53	8 42	9 32	10 21	11 10	12 0	♓ 0
6	15	8 3	50	38	25	11	0	24
12	26	12	57	43	29	14	0	18
18	37	21	9 5	49	32	6	0	12
24	48	30	12	54	36	18	0	6
♓ 0	57	38	8	59	39	20	0	♒ 0
6	8 5	8 44	9 23	10 4	10 41	11 1	12 0	24
12	12	50	28	6	44	22	0	18
18	17	55	31	9	45	23	0	12
24	20	57	33	10	47	23	0	6
30	8 22	8 58	9 35	10 11	10 47	11 24	12 0	♍ 0

Place

A Table to finde the planetary Hours after Noon.

Place of the Sun.		7		8		9		10		11		12		Place of the ☉	
S.	D.	H.	M.	H.	M.	H.	M.	H.		H.	M.	H.	M	S.	D.
♑	0	1		2		3		4		5		6		♓	30
	6	0	58	1	56	2	54	3	51	4	49	5	47		24
	12		56		50		48		43		39		35		18
	18		54		47		41		35		28		21		12
	24		52		43		34		37		18		10		6
♏	0	0	50	1	39	2	29	3	18	4	8	4	57	♒	0
	6		48		35		23		10	3	58		45		24
	12		46		31		17		3		48		35		18
	18		44		27		12	2	55		37		25		12
	24		43		24		6		48		30		13		6
♐	0	0	41	1	21	2	2	2	42	3	23	4	3	♋	0
	6		39		18	1	57		36		15		55		24
	12		33		16		51		32		10		48		18
	18		37		14		51		28		5		43		12
	24		37		13		40		27		3		40		6
♑	30	0	36	1	13	1	49	2	25	3	2	3	38	♌	1

Place

Place of the ☉	The Suns Set. ing.	A Table to finde the planetary Hours before mid-night. 1	2	3	4	5	6	Place of the ☉
♑. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	♑ D.
♈ 0	6 0	7 0	8 0	9 0	0 0	1 0	12	♍ 30
6	6 15	7 11	8 9	9 7	10 4	11 2	12	24
12	25	21	17	13	8	4	0	18
18	38	30	25	19	13	6	0	12
24	50	42	33	25	17	8	0	6
♉ 0	7 37	7 53	8 42	9 32	10 21	11 10	12 0	♍ 0
6	1	8 3	50	38	25	12	0	24
12	16	12	57	43	29	14	0	18
18	37	21	5	49	32	16	0	12
24	48	30	12	54	36	18	0	6
♊ 0	7 57	8 38	9 18	9 59	10 39	11 20	12 0	♎ 0
6	8 5	44	23	10 2	41	21	0	24
12	12	50	28	6	44	22	0	18
18	17	54	31	9	45	23	0	12
24	20	57	33	10	47	23	0	6
♊ 30	8 21	8 58	9 34	10 11	10 47	11 24	12 0	♏ 0

Place

A Table to finde the planetary Hours after mid-night.

Place of the ⊙		7		8		9		10		11		12		Place of the ⊙	
D.	S.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S.	D.
30	♈	0	1	0	2	0	3	0	4	0	5	0	6	0	♍ 30
24		6	0	58	1	56	2	54	3	51	4	41	5	47	24
18		12		56		52		48		43		39		35	18
12		18	0	54	1	47	2	41	3	35	4	28	5	32	12
6		24		52		43		35		27		18		10	6
0	♉	0		50		39		29		18		8	4	57	♎ 0
24		6	0	48	1	35	2	23	3	10	3	58		45	24
18		12		46		31		17		3		48		30	18
12		18		44		28		12	2	55		39		23	12
6		24		42		24		6		48		30		13	6
0	♊	0	0	41	1	21	2	2	2	41	3	23	4	3	♌ 0
24		6		39		18	1	57		36		15	3	55	24
18		12		38		16		54		32		10		43	18
12		18		37		15		51		28		5		43	12
6		24		37		14		50		27		3		40	6
0	♋	30	0	36	1	12	1	49		25	3	2	3	38	♋ 0

Place

Place of the ☉	The Suns Setting.	A Table to finde the planetary Hours before mid-night.						Place of the ☉
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♌ 30
6	5 47	6 47	7 51	8 54	9 56	10 58	12 0	24
12	35	31	43	48	52	56	0	18
18	23	28	35	41	47	54	0	12
24	10	15	27	35	43	52	0	6
♉ 0	5	6	7 18	8 23	9 29	10 50	12 0	♍ 0
6	44	58	10	23	35	48	0	24
12	34	48	3	17	3	46	0	18
18	23	39	6 55	1	28	44	0	12
24	12	30	48	6	26	42	0	6
♊ 0	4	5 23	6 42	8 2	9 2	10 41	12 0	♎ 0
6	3 55	6	37	7 53	8	3	0	24
12	48	10	32	54	6	38	0	18
18	43	6	29	52	14	37	0	12
24	40	3	27	50	13	36	0	6
♊ 30	3 38	5 16	25	7 49	9 13	10 36	12 0	♎ 0

Place

A Table to finde the planetary Hours after mid-night.

Place of the ☉	7		8		9		10		11		12		Place of the Sun.	
S.	D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S.	D.
♎	0	1	0	2	0	3	0	4	0	5	0	6	0	♓	30
	6		2		4		7		9		11		13		24
	12		4		8		13		17		21		25		18
	18		6		13		19		25		32		38		12
	24		8		17		25		33		42		50		6
♏	0	1	11	2	21	3	31	4	43	5	53	7	3	♈	0
	6		13		25		38		50	6	3		15		4
	12		14		29		4		57		11		26		18
	18		16		32		49	5	5		21		37		12
	24		1		36		54		11		30		48		6
♐	0	1	20	2	39	3	59	5	18	6	37	7	57	♒	0
	6		21		42	4	2		23		44	8	5		24
	12		22		44		6		28		50		2		18
	18		23		46	4	9		31		54		7		12
	24		3		47		10		33		57		20		6
♐	30	1	24	2	47	4	11	5	35	6	58	8	22	♑	0

Place

The use of the foregoing Table.

BE the *Sun* in ♈, ♉, ♊, ♋, ♌ or ♍, and you would know the *Planetary* hour of the *day*, the *first* and *second* Pages will inform you.

If you would know the *Planetary* hour of *any* day, the Sun being in ♎, ♏, ♐, ♑, ♒ or ♓, the *third* and *fourth* Pages will instruct you.

If you desire to know the *Planetary* hours of the *Night* or after *Sunset*, the *Sun* being in ♈, ♉, ♊, ♋, ♌ or ♍, the *fifth* and *sixth* pages of this Table will teach you.

If you would know the *planetary* hours of the *Night*, the ☉ being in ♎, ♏, ♐, ♑, ♒ or ♓, the *seventh* and *eighth* pages will direct you.

As for Examples:

If you would know when the *Sun riseth*, being in the *fifth*, *sixth*, or *seventh* of *Aries*, see the *first Columne* of

of the *first page*, and there you shall finde place of the Sun,& under it *S.D. viz.* Signs, Degrees, under these two Characters ♈, o, signifying the Signs and Degrees that the *Sun* is in then in ♈; then under o and 6 on the Right-hand is 5 47, over it *H. M. viz.* Hours and Minutes; so that it informs you the *Sun* being in the sixth Degree of ♈, *Riseth* 47 Minut. after five: Proceed in the same Line,and you see the *planetary* hour: As Admit, I would know half an hour after 9 in the Morning on *Thursday*, the 16*th.* of *March* 166⅘ the *Sun* at *Noon*, that day being in the 6 degree 25 Minutes of ♈, which exceeding not 30 Minutes above 6 Degrees; I enter with 6 whole Degrees (the Minutes signifying little in this Operation) under the Sign ♈, and in the *third Line* of the *first Columne* I finde 6, (for the whole *Table* in *Signs* goes by a continual Addition of *six*) and if I had entred with 4 or 5 Degrees ☉ in ♈, it had bred little difference; and any one may easily proportionate the time between one and six, as the ☉ being in the *first* Degree of ♈

a *pla-*

a *planetary hour* conſiſts of juſt *ſixty* Minutes, but being in the ſixth of ♈, you may ſee it increaſeth but two Minutes, which is eaſily proportioned to every day, if any will be ſo exact, and *quickly* diſcerned what the *increaſe* or *decreaſe* is, if you caſt your eye on the ſeventh *Columne* of this *Table*, where to the *Right*-hand againſt 6 Degrees of ♈ you finde 10 hours, 58 minutes, which wants one hour two minutes of 12, which you ſee to the *Right*-hand, in the eighth *Columne*; therefore you may conclude that a *planetary* hour is 62 minutes, or one hour two minutes, ſo caſt your eye down the *ſeventh Columne*, and obſerve how *much* each Figure wants of 12, and you have the *length* of the preſent *Planetary hour*; But to our purpoſe the aforeſaid 16 day of *March*, over againſt the Figure 6 in the *firſt* Columne, I finde 5 Degrees, 47 Minutes for the time of *Sun riſing*, then 6, 49, then in order ſtill to the *Right*-hand in the next *Columne* 7, 51, then 8, 54 then 9, 56; my *hour* was 9,30: So then I begin and ſay ♄ being the *Planet* of the

the *day*, beginneth to *Rule* at 47 minutes after five, the time of *Sunrise*, and governeth till 49 minutes after six; then ♂ ruleth the second hour of the day, and *begins* at 6,49, and governs to 7,51, then *Sol* Rules the third hour, *viz.* till 54 minutes after 8, then ♀ the *fourth* hour until 56 minutes after 9, which is the hour *sought* for: Thus you see ♀ Ruleth at that hour, and so you must do either *day* or *night*; and the *first Table* will shew you how each Planet Reigns successively, and you must remember, that as you see onely in the *first Columne*, ♈, ♉, ♊; and in the ninth *Columne* of the said first page ♍, ♌ and ♋; so when you enter with the place of the ☉ in ♍, ♌, or ♋, you must enter *upwards*, contrary to the former side, for the *Sun* being in the 18*th.* degree of ♉, *riseth* at the *same* moment of time as he doth being in the 12*th.* of ♌, or when in the 18*th.* of ♍, as when in the 12*th.* of ♈; the *length* of the *planetary* hour is known, as we shewed before, by casting your eye to the two *last* Columnes of the pages, or

by ſubſtracting the *leſs* hour from the *greater*. This Note, that ſo much as the Diurnal hour *exceeds* 60 minutes, ſo much the Nocturnal hour *wants* of 60 Minutes or one hour.

The above named 16 of *Marc.* 166$\frac{4}{5}$ the ☉ being in 6; 25 of ♈, I would know what *Planet reigns* at 20 Minutes paſt five in the *After-noon*: I enter the *firſt* Columne of the *ſecond* Page, under the Title of the ☉; In the third Line under ♈ I finde 6, and accept of that without error, becauſe the place of the ☉, 6, 25 of ♈, ſo is neerer 6 then 12; the number following over againſt 6 on the Right-hand; I finde 1, 2, then 2, 4, then 3, 6, then 4, 9, then 5, 11, then 6, 13; this tells me the firſt *planetary* hour afternoon *ends* at 1, 2; that is, at two Minutes after one, and is accounted the *ſeventh* planetary hour of the *day*, as you may ſee by the Figure 7 over head; the *ſecond*, after-noon, and *eight* of the *day* at four Minutes after two, the *third* at ſix Minutes after three, the *fourth* at nine Minutes after four, the *fifth* at eleven

eleven minutes after five, the *sixth* at thirteen minutes after six: Now my *hour* inquired after was 20 minutes past five, which falls to be the *last* hour of the *day*; and if you look over the Head of 6, 13, you may see the number 12, namely its the 12 hour of the day. Now if you begin in the Morning at Sun-rise accounting ♄ the first, and so proceed, ♄, ♂, ☉, ♀, ☿, ☽, ♄, ♃, ♂, ☉, ♀, ☿, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, as the first Table will readily inform you, you shall finde that ☿ begins his *Rule* at eleven min. past five, and ends at thirteen minutes past 6: I need not *inlarge* in a thing so *plain* to the eye of Reason, onely propound one *Example* more of the *night*, *viz.* The said *16th.* of *March* 166⅔. I would know at *eleven* hours *ten* minutes *afternoon* what *Planets* Reigns, the ☉ being in 6, 25 of ♈: I now enter the *fifth* page of the *Table*, I look to the *6th.* of ♈, against on the Right-hand I finde 6, 13, then 7, 11, then 8, 9, then 9, 7, then 10, 4, then 11, 2, then 12, 0.

My *hour* is ten minutes after ele-

ven; in the *ſeventh* Columne you have 11 2, my hour is included in the next, ſo then I *conclude* my hour is the *laſt* hour before *mid-night*, and conſequently the *ſixth* hour after *Sun-ſet*, but the *eighteenth* hour of the *day*, and being accounted as we formerly inſtructed, the *firſt Table* will ſhew you the ſixth hour of the *night* is governed by ♀. Either in giving *Phyſick*, and all *natural* operations without the exact knowledge of the *Aſtrological planetary* hour no worthy *work* or *concluſion* can be accompliſhed, but with it, *wonders* are done in *Nature*, in gathering *Simples*, preparing *Medicines*, adminiſtring them, in ſearching for *Treaſure*, framing *Sigils*, and all the works mentioned in this Tract of *Elections*, or that can be brought within the Compaſs thereof: I have taken the more pains herein to make this plain and obvious to every underſtanding, conſidering the great uſefulneſs hereof, and the fitneſs of it relating to this *ſubject*, which onely conſiſts of *fit* elected times, which cannot be done without the *true planetary* hour,

hour as is often inculcated, and for the general good of all, (which is my great end) with whom I leave it, questioning not but it will both *delight* and *requite* their pains.

Of the Mansion of the Moon.

THese Mansions are judged by the Antients, to be of great efficacy as to the variation, and state of the weather, as also to general contingent Actions.

And not without ground, by reason of those Eminent fixed Stars, which have their Positions, according to their different Natures in those different Divisions of the Zodiack; Three things are necessarily herein observed. As,

First, the Number.
Secondly, the Limmitations.
And thirdly, the Nature of these Mansions.

The *Indian* Authors according to *Iaphar*, divided the Zodiack into 27

parts, and accounted 27. Manſions of the Moon, allowing 13. Degrees 20. Minutes to every Manſion, which orderly and accurately divides the whole Zodiack being 360. Degrees, into 27. equal parts.

But the general Currant of Antiquity, and all modern Authors do conſtitute 28. Manſions of the Moon and ſo divide the Zodiack into 28. parts.

2. The firſt of theſe Manſions hath its beginning accounted from the firſt Star in the Right Horn of *Aries*, which in the beginning of time was in the firſt Degree of *Aries*, but now is divolv'd by reaſon of the preceſſion of the Æquinox, according to our beſt and lateſt Authors to the 28. Degree and 28 minutes of *Aries*, where the firſt Manſion takes beginning, and hath its Limitation, to the 11. Degree 11 minutes of *Taurus*, as ſhall be obſerved in the following Table, with each perticular Demention, and Limitation of every Manſion.

3. Theſe are obſerved to be efficatious in the Moon, and all the other

ther Planets, passing through them, by reason of the different Nature of the fixed Stars in their several *Asterisms* posited in them: As for Example, when the Sun passeth the 10*th.* Mansion in *Leo* his Proximity to the Dog-star, Augments his heat, *Et sic de aliis.*

Behold the Table of the Moons Manſions according to Aſtronomy.

1	Somwhat dryer then the Temperament.	gr. 28. 28. ♈
2	Temperate.	11. 11. ♉
3	Very Moiſt.	24. 3. ♉
4	Cold and moiſt.	6. 55. ♊
5	Dry.	19. 47. ♊
6	Temperate.	2. 39. ♋
7	Moiſt.	15. 31. ♋
8	Cloudy and inclining to moiſture.	28. 23. ♋
9	Dry.	11. 15. ♌
10	Moiſt.	24. 7. ♌
11	Somwhat more cold then the Temperament.	7. 0. ♍
12	Moiſt.	19. 50. ♍

Tempe-

13	Temperate.	2. 43. ♑
14	Temperate inclining to moisture.	15. 25. ♑
15	Moist.	28. 27. ♑
16	Cold and moist.	11. 11. ♏
17	Moist.	24. 3. ♏
18	Dry.	6. 55. ♐
19	Moist.	19. 47. ♐
20	Temperate.	2. 39. ♈
21	Moist.	15. 31. ♈
22	Temperate.	28. 23. ♈
23	Moist.	11. 15. ♒
24	Somewhat Cold.	24. 7. ♒
25	Dry.	7. 0. ♓
26	Somewhat Dry.	19. 50. ♓
27	Moist.	2. 43. ♈
28	Temperate	15. 35. ♈

THe Aſtronomical Signification of the manſions, being mentioned in the foregoing Table; Its neceſſary to add the Aſtrological Significations, which according to the minds of the beſt Authors are as followeth.

The moon being in the firſt manſion, which appears by the foregoing Table, begins in 28. degrees of *Aries*, and ends in 11. degrees odd minutes of *Taurus*, its generally good in merchandize, to vindicate himſelf againſt his Enemies, indifferent good for Journey, *Dorothius* is of opinion that its not good to marry, or contract marriage in that time that the moon paſſeth thoſe degrees; good to buy tame beaſts, its not good to undertake a Voiage by water, by reaſon of ſudden fear and danger, neither contract any Society, or bargain with a Superiour for fear of Vexation and Trouble to follow thereupon; nor enter into Bond, for the iſſue will be very bad: That perſon which is impriſoned in that hour, is like to ſuſtain a long and chargeable

able Impriſonment; this time is good for all operations wrought by Fire, good to Hunt, good to take Phyſick eſpecially Laxatives, good to buy Sheep or Oxen, to plant Trees to ſow Seed and to put on new Clothes.

2. The ſecond Manſion begings at the 11*th.* Degree of *Taurus*, and ends at the 24*th.* Degree of the ſame Sign; Its good for Women to deck themſelves with new Apparrel and Ornaments, good to ſow Seed, to ruin old Edifices, and to build new, becauſe what building you then begin ſhall be firm and durable, indifferent good for Journey, not good to contract Matrimony, by reaſon the Bride will be apt to Love and Fancy others; Its good to hire Servants, or buy Captives becauſe they will be diligent, truſty and faithful; good to buy labouring and domeſtick Cattel, not good to Journey by water by reaſon of Wind and Waves, not good to joyn friendſhip, or to enter ſociety with one greater then your ſelf in power, he which is impriſoned in this time ſuffers a long and chargeable Captivity, very good

for

for all building, for digging of Wells and making conveyances for Water, to hire Servants Male and Female, to apply to Princes and great men, on the behalf of Dignity and Honour, in the expectation of reward very good, not good to Purge or Vomit.

3. The Moon tranſiting her third Manſion as appears by the Table foregoing: Its good to Marry and contract Marriage, good to ſet children to chool to write and read, to make up Medicines, and to Travel, the Moon being free from infortunes and from Combuſtion, good to hire Servants to have them true and honeſt, for building, bathing, and waſhing; not good to contract friendſhip, nor to be Impriſoned becauſe of long durance, yet he ſhall at laſt pay and come off well.

4. The Moon in the fourth Manſion, the *Indian* Phyloſophers ſay, its very good for a Prince to give Battel, to mannage and marſhal his Army for advantages, good for the beſieging the Enemies Camp, and Cities

Cities, and to profecute and purſue an Enemy, and Malefactor, its not good to ſow, nor to lend, nor to demand money lent, good to Journey by Water and Sea, in reference to the ſucceſs, yet no quick return, good to contract Friendſhip, and Partnerſhip, becauſe they will one be faithful to the other, that party that is commanded to Priſon, is in hopes of liberty within three daies, if not, he ſuffers long detainment; good to Hunt, not good for any kind of Phyſick, nor to open any dangerous wound; that party that puts on New Apparel will quickly have the ſame, torne, rent, or ſpoyled, not good for marriage.

5. The Moon exiſting in this Manſion, its good to Plough and Sow all manner of Seed in its due Seaſon, alſo good for the adornment of the body with New Cloaths, and other Ornaments, to Ride and the like; he which Journies by Water ſhall go to his Journies end according to his deſire, but ſhall but ſlowly return; Friendſhip or Partnerſhip contracted in this time ſhall be commendable,

memdable, convenient and profitable to the Parties, he which is impriſoned in this time unleſs he have deliverance in three daies, is in danger to dye in Priſon. Good to Waſh, Bath, and Deck the Hair; to put on New Apparel, to buy Beaſts, to hire Servants, to proſecute an Enemy, and to compound Enmity, but its evil in purchaſe of Land, or bargains for Houſes, and to take Phyſical Potions, as alſo to begin or attempt that thing of which he feareth the event, or hath lately had ill ſucceſs therein, becauſe he ſhall fall in the ſame inconvenience again.

6. The Moon being in this Manſion, good to take Phyſick, good for Women to deck themſelves with Ornaments, and new Attire; Its affirmed that the Rain that falls when the Moon is in this Manſion, doth more good then ordinary, yet not good for Travel by Land: *Dorothius* affirmes that *Marriages* that are contracted in this time, ſhall a while continue in concord and unity, and afterwards diſcord and diſagree, the Servant that is bought or hired

in

in this time ſhall be falſe, a Fugitive and a Deceiver of his Maſter; he which enters a Ship to Voyage therein, he ſhall ſafely and quickly arrive at his Port, and very ſpeedily return, but for Partnerſhip and contracts to be made herein, not good, for fraud and deceit ſhall be practiſed on both hands, he which is caſt into Priſon a long time continues therein, *&c.*

7. The Eaſtern Phyloſophers tells us the Moon being in this Manſion, its not good to ſow any ſeed, neither to travel, nor to lend any thing to another, neither to attempt any thing againſt an other perſon of prejudice; other Authors tells us its good for him that ſets ſail at this time, for he ſhall quickly go to his own liking, and ſpeedily return; Parties that joyn ſociety at this time ſhall be deceptious and falſe the one to the other; the Party impriſoned ſtaies long by it, not good to cut Hair, or to make or put on New Cloaths, becauſe he is in danger to be drowned or to dye with them, good for all things of ſtrength and fortification

cation, good to change ſeed Wheat and the like; good to furniſh a houſe with Bedding and the like, that one may peaceably injoy, and quietly ſleep in the ſame.

8. The Antient ſay its good herein to contract Matrimony, and any part or League of friendſhip, becauſe the parties ſhall be helpful to each other; not good for Travel nor for new Cloaths, nor bravery, good to lay the foundation of a Building, becauſe of durability, and continuance, not good to truſt or lend any thing, any perſon impriſoned by the command of his ſuperiours, will ſuffer long durance, and his releaſe very difficult.

9. Not good for releaſing a Priſoner, or diſmiſſing Captives, good for ſowing and Planting, good to beſiege any place, Town, or Caſtle, indifferent for Journey and travel, as alſo for Merchandizing, for buying, and ſelling thoſe Buildings whoſe foundations are then laid ſhall long endure, thoſe Parties that then contract ſociety and friendſhip ſhall be profitable and helpful each to other

other, Partners will much advance each others gain, good to cut Hair or Wool, not good for new Cloaths nor for Impriſonment.

10. The Moon paſſing this Manſion its good to begin any Building, to let out Land, and Gardens, for Sowing and Planting, for marriage, for putting on new Cloaths, for Ornaments of Women, and for Travel, but not good to lend, for *Dorothius* ſaith, he which lends at this time ſhall either never receive his money again, or elſe with great loſs, and tedious vexation; and he which enters a Ship in this time ſhall have a Laborius, Dangerous, and troubleſome Voyage, and be long before he obtains his Port; Its good for buying or hiring of Servants, and Beaſts, they will be ſtrong and of good Stomacks; but the Moon paſſing the latter part of this manſion, which is the beginning of *Virgo*, although they will eat much, yet will be ſubject to ſome impediment in the ſtomack, will be ſtubborn and diſobedient.

11. The moon in this manſion its,

its good to Plough, to ſow, to Travel, to marry both Widdows and Virgins, to diſmiſs Captives and to ſet Servants free, and to hire or buy Servants for they will be honeſt and juſt; he which enters his Ship to begin his Voyage ſhall experience a ſlow Voyage, he will ſuffer much dammage which ſhall then be caſt into Priſon, yet at laſt ſhall obtain a good end; good to take Phyſick, to put on new Apparel, to lay foundations for B ilding, to Solicite, and Petition the Prince, Magiſtrate or Noble perſon, good for mirth and Recreation, and to cut Hair, and deck the head and body.

12. The moon paſſing this menſion, its good to marry Widdows or the like, but not good in the marriage of Virgins, by reaſon Diſcontents will ariſe which may cauſe ſeperation, they will not long abide toge:her. Good for Phyſick, to Plant and ſow, but not to Travel, neither depoſe any goods or mony in the truſt of any one; the Servant that you take will be truſty and faithful, and love well his maſter; Fortunate

to

to him which then enters his Ship, and to them that contract aſſociation and Partnerſhip, for they ſhall much benefit each other; he which ſhall be taken as Priſoner, ſhall quickly eſcape and be delivered.

13. In this manſion its good to dig Wells, Pits and Quaries; bad for Travel, good to cure Infirmities of body proceeding from Ventoſity and Windy cauſes, and not otherwiſe; *Dorotheus* is of opinion that thoſe who then marry ſhall not long continue in Unity and concord but diſagree, he which lends money at this time ſhall be in danger of loſing it; unfortunate to all that begin Travel by Land or Sea, if any enter into ſociety of Friendſhip or Partnerſhip, they will defraud each other and diſagree, good to remove from Houſe to Houſe, to neer habitations, if you aptate the ſecond Houſe his Lord, and the Planet ſignifying the Place to which you remove, good to buy and ſell all but beaſts, and to make requeſts of good turns to any one, as alſo to hire Servants. but not good to cut Hair or any thing you would

would have grow a gain.

14. Its not good for Travel, nor Phyſick the moon paſſing this manſion, nor for any mercenary buſineſs, neither for ſowing, nor for new Cloaths, nor the Ornaments of Women, its unhappy for marriage becauſe diſcord will quickly grow; Its a good time to buy or hire Servants, becauſe then they will be faithful, diligent and juſt, but they which contract Partnerſhip ſhall diſcord between themſelves, and have a ſuſpicious jealouſie each of other, he which is caſt into priſon, there is hope of a ſpeedy deliverance.

15. The moon reſiding in this manſion, its very good to buy Beaſts, and ſuch Cattel as are kept in Flocks, and to put them to paſture, good to be cloathed with new Apparel, and to lay ſiedge to any ſtrong place, he which ſuppoſeth he marrieth a Virgin, is apt to be deceived and miſtaken, a building begun ſhall be firm and durable, he which enters his Ship ſhall experience much anxiety and ſorrow before he come out, bad to contract general Friendſhip,

for

for they ſhall have continual diſcord, good to compoſe Differences, and Law Controverſies between parties, and to concilliate Love in a ſpecial manner, which ſhall alwaies remain firm and durable, good for all manner of Phyſick, not to cut hair nor to hire Servants.

16. The Moon in this Manſion is fortunate to all manner of Building, for Letting, Setting, Buying, and hiring of Lands, for receiving Dignity, Place and Honour; if it begin to Rain, uſually it is much or continues long, either *Mars*, *Venus*, the Moon, or Sun paſſing this Manſion towards the latter end, commonly produce much rain; good and profitable for Travel, and moſt ſuccesful to him that travels towards the Eaſt, he that marries a Wife, the Moon in this manſion with *Mars*, its almoſt as rare as a black Swan if he find her a Maid: Its bad to buy and hire Servants, thoſe buildings raiſed at this time, ſhall be durable, he which enters his Ship, ſhall ſafely come forth, like *Noah* out of the Arck, friendſhip herein contracted will not hold,

it

its good to Plant, and bad to cut hair, and for new Cloaths, good to take Phyſick, and to compoſe Medicines.

17. Its good and fortunate to beſiege Caſtles and ſtrong holds, and to Skirmiſh, and Pickeer with the Enemy, and to march, and Journey; not good to truſt, but good to ſowe and Plant Trees; its hard to marry a Virgin at this time, its ill for hiring of ſervants, and to enter a Ship, becauſe the Ship will hardly ſcape foundering and daſhing in Pieces; friendſhip Contracted, converts into Enmitie and very ill, for a Captive and Priſoner.

18. Its good to buy Cattel, great and ſmall and for travel indifferent, if it rain it is good, and not ill, but very bad for ſociety and Captives.

19. The Moon in this manſion, its good to begin any building, to buy ſeed, to buy Beaſts great and ſmall, to buy or hire Lands, to buy and make all manner of Veſtments for women and Ornaments, its but indifferent good for travel, *Dorothius* an antient Author, concludes that a wo-

woman parted from her husband, or becoming a Widow, the moon in this Mantion, she shall never be married again, but remain single to her dying day, for buying or hiring servants, this time is but indifferent, for the servant will be Prodigal, self-conceited, stubborn, self-wild, and of a refractory condition, and will not humble himself to his betters.

20. This time is good for Physick and Travel, (to begin either) unless in the latter part of the day, towards night, which is not good; good to put on new Garments, for the party will enjoy Health in the wearing of them, and the formentioned Author saith that he which marries a wife in this time, shall quickly be parted, or else he dies within six months, or else such discord will arise, and she will be so petulant, that it were better be dead; Bad to take servants, for they will be false, Lazy, and Idle, and run away; good to enter a ship, but that perturbations of mind will possess him about returning back, good to contract

tract ſociety and Partnerſhip, for thereby ſhall much gain and profit ariſe, he which is impriſoned ſhall quickly eſcape, or be delivered.

21. The Moon in this manſion its good to adminiſter Phyſick, to deck and beautifie the body with new Cloaths, not good to depoſe money or any thing in truſt with another, good for a long journey, not good for marriage, for the woman will abuſe her Husband, and they will not long abide together; bad to hire Servants, to enter a Ship, or begin a ſhort Journey, but good for friendſhip, and the party impriſoned, ſhall quickly be delivered.

22. This time is not good, for merchandizing and bargains, nor for Ornaments, or New Apparel, neither good for marriage, but good for phyſick, and for all things belonging to Souldiers Affairs, and martial imployment, good to hire Servants for they will prove healthful, willing and honeſt, not good to enter a Ship, and very bad for friendſhip and Partnerſhip, becauſe it ſignifies

signifies great prejudice, loss, damage and discord in the end, he which is imprisoned shall quickly be delivered.

23. The moon in this Mansion, its held good to lay siege to any City, Town or Castle, to manage Engines, and to devise and use Stratagems against the Adversary, oppose and pursue them, and to put any thing in Execution that may tend to their prejudice; its not good for Marriage for they will not live long together; for sowing seeds, nor for Merchandizing, neither for buying Beasts great nor small; its good for to receive Embassies; good to entertain Servants, for they will be able and willing to go through with their work, that building which is then begun shall be firm and durable, good to go on Shipboard; it is not good for friendship or Partnership, because an evil end is signified, with loss, &c.

24. The Moon passing this mansion; its good to set out on Travel in the morning till ten a Clock, and not after, to begin any new business

is not good; not good to marry unleſs you would quickly be rid each of other; good to hire and entertain Servants, to lay new Foundations, to enter on Shipboard, only to him which then imbarques himſelf, it ſignifies delay, bad to enter Partnerſhip, and he which is impriſoned ſhall long indure hardſhip.

25. The Moon in this Manſion it is good to ſow, and profitable to deal in Merchandize, but not good to truſt or lend; good for marriage, indifferent for Travel, not good to begin a Sea-Voyage, for loſs labour, danger and trouble attends him, he which contracts friendſhip, or Partnerſhip, ſhall have in the beginning good, but in the end dammage and diſcord, he which is made Priſoner hardly ever eſcapes; not good to Hire a Servant for fear of evill qualities.

26. The Moon in this manſion, its good for Merchandizing, Seminating, and medicating, but neither good to truſt nor lend; good for marriage, and indifferent for Travel, but that Servant you Buy, Take, or Hire

at

at this time, will be evil Disposed, Dogged, Surley, and insufferable proud; Partnership in the beginning will be good, but the end evil, a Prisoner now committed, scarce ever departs Prison.

27. The Moon in this mansion, it is good to take Physick, to put beast to pasture, to Travail, but not good to marry, or contract matrimony, not only whiles the moon is in this mansion, but whiles she passeth through the whole signe of *Aries*; not good to hire servants the Moon in this mansion, for they will be of evil condition, Disobedient, and will run away: Good to Buy Domestick Beasts, and to set Sail, because the signification argues a good Voyage, and good success; not good to enter Partnership, because they will fall out, wrangle and part in passion, he which is imprisoned at this time, shall have strong, long, and hard Imprisonment, good to make and prepare Arms, to plant Trees, to cut hair, and wooll, to cut Nails or hoofs of cattel, to put on new cloathes, and any thing that tends to Ornament,

the Moon passing through the whole signe of *Aries*, not afflicted by any malignant position.

28. The moon in this last mansion, it is good to sow, to Travel, but not good for marriage, and for servants, and Captives, the same as in the former, very bad.

Quæ antèà dicta sunt de corporibus Cœlestibus, aut naturali temperamento qualitatum aut humorum, sic sunt accipienda, ut intelligatur posse quidem humanam voluptatem ex his moveri, ad eum modum, quo movetur ab exteriore objecto, non tamen quantum ad exercitium actus, unde & Aristotles ait sapiens dominabitur astris.

PAge 178. line 11. read *possit*. p. 314. l. the last, omit the word, *there*. p. 431. l. 19. r. mean. p. 447. l. 13. r. chosen. p. 141. l. 19. r. unhealthy. p. 146. l. 15. r. itching. p. 142. l. 21. r. rather. p. 158. l. 20. r. *Heart*.

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